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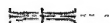
THE  
NETTI-PĀKĀRAṆA

WITH

EXTRACTS FROM DHAMMAPĀLA'S  
COMMENTARY

EDITED BY

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## ABBREVIATIONS<sup>1</sup>.

### 1. Canonical Books •

- A. — Anguttara-Nikāya  
B. — Buddhavaṃsa.  
C — Cariyā-Piṭaka  
D. — Dīgha-Nikāya.  
Dhp. — Dhammapada  
Dh. S — Dhamma-Saṅgani.  
It. — Itivuttaka  
Jāt — Jātaka  
Kh. P. — Khuddaka-Pāṭha.  
K. V. — Kathā-Vatthu  
M. — Majjhima-Nikāya  
M. P. S. — Mahā-Parinibbāna-Sutta.  
P. P. — Puggala-Paṇṇatti  
P. V. — Peta-Vatthu.  
S. — Samyutta-Nikāya.  
S. N. — Sutta-Nipāta.  
Thag. — Therā-Gāthā.  
Thig. — Therī-Gāthā  
Ud. — Udāna.  
Vin. — Vinaya  
V. V. — Vimāna-Vatthu.

### 2. Other Books

- Asl. — Attha-Sālinī.  
K. V. A. — Kathā-Vatthu-Aṭṭhakathā.  
G. V. — Gandha-Vaṃsa  
Jin. — Jinālamkāra  
Dhp. A. — Dhammapada-Aṭṭhakathā.  
Dīp — Dīpavaṃsa.  
Man. — Manoratha-Pūraṇī

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<sup>1</sup> For Pāli books, read the suggestions by Professor Rhys Davids in J. P. T. S. 1896, p. 102 sqq.

- Mī — Mīhnda-Pañha.  
 Nett. — Nettr-Pakarana.  
 Nett. A — Nettr-Pakarana-Āṭṭhakathā.  
 Pet. — Petakopadesa.  
 Sad. S. — Saddhamma-Saṅgaha.  
 Sās — Sāsana-Vamsa  
 Sum — Sumaṅgala-Vijāsini.  
 Vis M — Visuddhi-Magga.  
 Lal. — Lalitavistara.  
 Mhv. — Mahāvastu  
 MBh. — Mahābhārata  
 S B E. — Sacred Books of the East.  
 J. P. T. S — Journal of the Pali Text Society.  
 J. R. A. S. — Journal of the Royal Asiatic Society.  
 Z. D. M. G. — Zeitschrift der deutschen Morgenländischen Gesellschaft.
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## CORRECTIONS AND ADDITIONS.

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- p. 2, l 12 fr. b add sukhasaññā after subhasaññā.  
 p 11, l 6 fr b read sukke  
 p. 13, l. 12 fr. b. delete the full stop after ti.  
 p 20, l 13 fr. b. cp. A. II, p 210.  
 p. 38, l. 5 fr. t. put a full stop after pahīyyati.  
 p 54, l. 3 fr. t. join adhipaññā and sikkhā.  
 p. 128, l. 1 fr. t. read samkilesabbhāḡyam.  
 p. 194, l. 6 fr. t separate nayanti and tāyā.

## INTRODUCTION.

The *Netti-pakarana*, also called *Netti-gandha*, or simply *Netti*, i. e. the treatise or the book on 'Leading'<sup>1</sup>, to wit

<sup>1</sup> For this rendering of the title of our work, see below p.194. The word *netti* mostly occurs in *tappurisa*-compounds, e. g. in *bhavanetti*, *āhāranetti*, *dhammanetti*, and *buddhanetti*. In one instance *netti* is used in a *bahubbhi*, viz. *netticchinnasā bhikkhuno* (Ud p. 46, It p. 94), and here the word has the secondary meaning of 'rope', 'cord' (cp. W. Subhūti, A Complete Index to the *Abhidhānappadīpikā*, s. v. *bhavanetti*), that is to say, it means the instrument, visible or invisible, by which a being is led. In its original meaning *netti* signifies the action of leading. Both meanings concur in *bhavanetti* and *āhāranetti*, which ultimately assumed the meaning of 'desire' or 'lust'. *Bhavanetti* (e. g. Dh. S. 1059. 1136. 1230) is the leading to existence as well as that by which this leading is effected, to wit *tanhā*. For *tanhā* leads men to existence, and by *tanhā* they are led to it as cows (are led) by a cord bound about their necks wherever they are wanted (Asl. p. 364). Thus *bhavanetti* is used as a synonym of *tanhā* (see *Abhidhānapp.* No 162), and in *Nett. A.* (fol. nā, obv, third line) *bhavanetti* (on p. 166, l. 9 fr. b.) is declared to be *bhavābhavanayanasaṃvatthā tanhā-rajju*. *Āhāranetti*, which is known to me only from It. p. 37 (*āhāranettippabhavam*), signifies 'that which leads men to food' (nourishment), i. e. hunger, a form of *tanhā*. In *dhammanetti* (Mil. p. 328) and *buddhanetti* (Mil. p. 71) the first part of the compound does not denote the goal of the motion expressed by *nayati*, *neti*, and *netti*, but designates the instrumentality. *Dhammanetti* (cp. also *dhammanettri*, Mhv. II, p. 357, 5, III, p. 234, 12. 17) means leading as performed by the Law, and *buddhanetti*, accordingly, means leading by the Buddha, and not the eye of Truth and the eye of the Buddha, as

to a knowledge of the 'Good Law' (and the Supreme End of it), does not form part of the canonical books which have been handed down by the dwellers in the Mahā-Vihāra at Anurādhapura. Nowhere indeed is it mentioned in the official, or quasi-official, lists of the Piṭaka texts which are due to Buddhaghosa<sup>1</sup>. But, although, strictly speaking, it cannot be classed along with the Buddhist Holy Writings, it is nevertheless deemed of no less authority than those works which are looked upon as the genuine Word of the Buddha. In a postscript to our text<sup>2</sup> which is to be found in each of the three MSS. used for the present edition the *Netti* is said to have been preached to the Brethren by Mahākaccāyana, whereupon it was authorized by the Blessed One, and rehearsed at the First Rehearsal (*mūlasaṅgīti*). A similar statement is made in the Commentary<sup>3</sup> and in the Sub-Commentary<sup>4</sup> (*ṭīkā*) to the *Netti*. Moreover, the name of Mahākaccāna occurs in the opening stanzas of our work and at the conclusion of every section of the *Paṭṭimiddesa*, where the doctrines uttered briefly in the *Niddesa* are set out in detail. The occurrence of the name of Kaccāyana in a work of his apparently gave a shock even to an adherent of the belief that Kaccāna was the author of the *Netti*. In a passage of the Commentary<sup>5</sup> we are told that

rendered in S. B. E. XXXVI, p. 204; XXXV, p. 110. In the *Sikṣasamuccaya* by Śāntideva (ed. by Professor Bendall), p. 86 . . . . . occurs, for which the editor (in the Additional Notes) proposes to read *netram*. I may here mention also the compound *bhagavanmettika* (e. g. S. III, p. 66; IV, p. 221) = having the Blessed One as a leader. <sup>1</sup> Sum. I, p. 17, Asl. p. 18. <sup>2</sup> See p. 193.

<sup>3</sup> See p. X. <sup>4</sup> The *ṭīkā* (fol. 8, rev., last line) relates that, once on a time, when this great Thera was dwelling in a rose-apple grove, he enounced this exposition (*pakāraṇa*), adorned with the *hāra-naya-paṭṭhāna* (parts), to the Brethren under his superintendence. Afterwards he made it known to the Blessed One who himself approved of it, saying "Therefore, Kaccāna, keep this explanation of the Law (*dhammasamvannaṃ*) by the name of *Dhammanetti*". Thus it (the exposition) received its name. <sup>5</sup> See p. 194.

v. 3 of the *Sāṃgaha* as well as the repeatedly occurring formula 'Therefore the venerable Mahākaccāna said' are later additions, which were inserted into our text by the rehearsers of the Holy Writings at the First Convocation. Of course, the author of the Commentary was of opinion that he could speak so without prejudice to his belief as regards the authorship of the *Netti*. Our first task therefore will be to search out the evidence which both he and the Buddhists of to-day possess to account for the high antiquity they accord to our work.

Taking our issue from the present time, we first consult the *Sāsanavamsadīpa* ('Lamp of the history of the Doctrine') by the Thera *Vinñālasāra*, who completed his poem A. B. 2423 (A. D. 1880)<sup>2</sup>. In v. 1193 of it a Commentary on the *Netti*<sup>3</sup> is ascribed to *Dhammapāla*, and this *Dhammapāla* is stated to have written seven other commentaries, viz. on *Ud*, *It*, *C*, *Thag* and *Thig*, *V V*. and *P V*. Here-with agrees the *Sāsanavamsa*<sup>4</sup>, a prose work compiled by the Burmese *Paññasāmi* in 1861 A. D.<sup>4</sup>. Besides we learn from it that the *Netti* had been translated into the Burmese language by the Thera *Mahāsīlavamsa* in the fifteenth century of the Christian era and again two centuries later on by a dweller in the *Pubbārāma-Vihāra*<sup>5</sup>. We now turn to the *Gandhavamsa* ('Book-History'), a catalogue yet undated of books and authors, with scanty details about their home and activity. Thus, e. g., we read in it that *Dhammapāla* wrote his commentary on the *Netti*, termed a work of *Mahākaccāyana*<sup>6</sup>, at the request of the Thera *Dham-*

<sup>2</sup> Published at Colombo A. B. 2424, but not for sale.

<sup>3</sup> *Nettiyatthakathā cāpi etā atthavannanā ācariyā Dhammapāla en'evābhivannutā*

<sup>4</sup> P. T. S. P. 1. 1. 1. See the dissertation by Mabel Bode, Ph. D., p. 1 (published together with the *Sās*). <sup>5</sup> *Sās*. p. 99; 116.

<sup>6</sup> G. V. p. 59. On p. 66 we are told that *Kaccāyana* was a native of *Jambudīpa* (India) and before his conversion chaplain to king *Canda* (*Canda*) *Pajjota* of *Ujjeni* in the *Avanti*-country. For this king, see *Vin. I*, p. 276 sqq., *Dhp. A.* p. 157 sqq. (*Fausböll*). A *ṭīkā* to the *Netti* is attributed to *Dhammapāla* on p. 60, but this is likely to be an error,

parakkhita<sup>1</sup>. The author of the G. V. omits mentioning his authorities, but, in our case, they manifestly were the introductory stanzas of Dhammapāla's Commentary on the Netti, which run as follows<sup>2</sup>

- Tintim ākankhamānena ciraṃ saddhammanettijā  
 Dhammarakkhita<sup>3</sup>-nāmena therena abhiyācito — (1)  
 Padumuttaranāthassa pādamūle pavattitum<sup>4</sup>  
 passatā abhinīhāram sampattam yassa matthakam (6)  
 'Samkhittam vibhajantānam eso aggo' ti ādinā  
 thapito Etad-agāsmim<sup>4</sup> yo mahāsāvakkuttamo (7)  
 Chālābhīṇṇo vasuppatto pabbinnapatisambhido  
 Mahākaccāyano therō sambuddhena pasamsito — (8)  
 Tena yā bhāsita Netti Satthārā anumoditā  
 sāsanaṃ sadāyattā navangass' atthavannanā (9)  
 Tassā<sup>5</sup> gambhīraññehi ogāhetabbabhāvato  
 kiñcāpi dukkarā kātum atthasamvannanā mayā (10)  
 Sahasamvannanam yasmā dharate Satthu sāsanam  
 pubbacariyasihānam tittāte ca vinicchayo (11)  
 Tasmā tam upanissāya ogāhetvāna pañca pi  
 nikāye Petakenāpi<sup>6</sup> samsandevā yatnābalam (12)  
 Suvisuddham asamkinnam nipunatthavinicchayaṃ

due to the circumstance that an anuṭṭikā to the tika of the Abhidhammatthakathā is mentioned there by the name of Līnatthavannanā and also an anonymous tikā to the Netti-atthakathā by the same name is extant (see J. P. T. S. 1896, p. 42). In a second list of the works of Dhammapāla on p. 69 (op. cit.) this tikā is missing, whereas a Niruttipakarana-atthakathā-tikā appears instead of it. The occurrence of two similar titles in both lists has induced Mrs. Bode to believe that the lastnamed title was a slip for Netti<sup>7</sup> (see J. P. T. S. 1896, p. 66 n. 2). But it is hardly probable that Dhammapāla has written a tikā or an anuṭṭikā to the same work to which he had written an atthakathā or a tikā.

<sup>1</sup> op. cit. p. 69. <sup>2</sup> vv. 1—4 are identical with those given in P. V. A. p. 1 and V. V. A. p. 1. <sup>3</sup> Nothing else is known of him. <sup>4</sup> See A. I, p. 23; Man. (ed. Colombo 1893), p. 126 sqq. <sup>5</sup> MS. has tassa. <sup>6</sup> The Petakopadesa is meant here. A verse, written in the Aryu-metre, is quoted in the commentary on the Netti (fol. ki,

Mahāvihāravāsinam samayam avilomayam. (13)

Pamādalekham<sup>1</sup> vajjetvā palim sammā niyojayam  
apadesam vibhāvento karissām' atthavannanam. (14)

Iti attham asanikinnam Nettipakaranassa me  
vibhajantassa sakkaccam nisāmayatha sādhave ti. (15)

If then the G. V. and, as the same observation holds true also of the Sās. and other books<sup>2</sup>, this whole class of works ultimately depends upon what Dhammapāla, the reputed

obv., third line from bottom), by the words—Vuttam h'etam Peṭake. It runs as follows.—

Yattha ca sabbe hārā | sampatamānā nayanti suttattham  
hyañjanavidhūputhuttā | sū bhūmī hārasampāto ti.

Another verse (fol. cit., last line but one), which is introduced by Etthāha, is not unlikely to have been taken also from the Peṭako<sup>3</sup>. It runs:—

Idam Nettipakaranam mahāsāvakaabhāsitaṃ

Bhagavatānumoditaṃ (MS. 'tā anu') ti ca,  
whereupon the question is put.—Katham etam viññāyati ti, and answered by the words.—Palito eva, na hi palito aññam pamānataṃ atthi. Yā hi catūhi mahāpadesehi aviruddha pāli, sū pamānam. Tathā hi . . .  
riyapaṭamparāya Peṭakopadeso viya . . .  
ranam ābhatam. A further reference to the same work occurs in the commentary on Nett. p. 126 (see Extracts p. 241).

<sup>1</sup> MS. has mahāda. The ṭikā, which has pamāda, explains this word as follows — Aparabhūge pottha-kārūlhakāle pamaṇṇivā lakkhanavasena pavattam pamāda-pāḥam vajjetvā apanetvā palim sammā niyojayanti tam tam Nettipalim tattha tattha udāharanabhāvena ānitasutte saṃma-d-eva niyojento atthasamvannanāya vā tam tam udāharanasuttasamkhātam palim tasmim tasmim lakkhanabhūte Nettigandhe samma-d-eva niyojento. <sup>2</sup> Excepting the Sadhammasaṃgaha, a compilation made by a certain Dhammakitti who probably lived under Bhuvaneka-bāhu V and Vira-bāhu II, two kings of Ceylon at the end of the fourteenth and at the beginning of the fifteenth century. Among the works, attributed in the Sad. S. (p. 63) to Dhammapāla, a commentary on the Nettī is not mentioned. Since, however, the commentaries by the same author on the Ud., It. and C. are likewise omitted, completeness did not fall into the scope of our writer. The



author of the Commentary on the *Netti*, had prompted them, the assertion of the Buddhists as to the age of the *Netti* evidently is a gratuitous one. It only follows that the *Netti* in its present shape was extant in the time of *Dhammapāla*, i. e. in the fifth century of our era<sup>1</sup>.

But since '*Dhammapāla*' is a very common name among Buddhists, ancient and modern, it may be objected that possibly different writers, all of the same name, have been confounded, one with the other, by the Buddhist writers on ecclesiastical history. In a chapter, entitled 'On the native places of the scholars' (G. V. p. 66 sq.), four scholars by the name of *Dhammapāla* are enumerated. Two of them are mentioned in a series of (ten) scholars, all natives of India<sup>2</sup>. The first is the same whom I named before. In another passage of the G. V. (p. 60, 69) he is said to have written fourteen books, one of them being the Commentary on the *Netti*. His name follows that of *Buddhadatta*, who composed the *Jinālamkāra*<sup>3</sup>, and precedes that of *Ānanda*,

*Netti* itself is named in v. 35 (loc. cit. p. 63), which runs thus:—

*Kaccāyanena therena racitam yam manoramam'*

*Nettippakaraṇam nāma Sambuddhassānumatiyā.*

The chronological order is totally upset from chapter VII to the end of the *Sād. S.*

<sup>1</sup> See Z. D. M. G. 51, 1897, p. 126 sq. <sup>2</sup> In the J. P. T. S. 1896, p. 64 the former of these two *Dhammapālas* is erroneously denoted 'native of *Laṅkā*' (Ceylon).

<sup>3</sup> G. V. p. 69. It is missing, however, in the list of the works of *Buddhadatta* (an Indian, cf. p. 66) given on p. 59 of the G. V. The *Sās.* (p. 29) relates, in accordance with the *Buddhaghosuppatti* (ed. J. Gray), p. 49 sqq., that *Buddhaghosa* and *Buddhadatta* had a friendly meeting on the ocean between India and Ceylon, and the latter declared the *Jin.* to have been composed by him. *Sās.* p. 33 we are told that *Buddhadatta* wrote a commentary on the B.—Professor J. Gray, in the Introduction to his edition of the *Jin.*, ascribed this poem to *Buddharakkhita*, a Ceylonese (cf. G. V. p. 67), who in the G. V. (p. 72) is said to have written a *tikā* (called *Jinālamkāra*?) to the *Jin.* It is true that a postscript, to be found also in the Mandalay MS. of this text, names *Buddharakkhita*, but,

to whom a *Tikā* to Buddhaghosa's Commentary on the Abhidhamma-books is ascribed<sup>1</sup>. The second is called Culla-Dhammapāla. He was the senior pupil of Ānanda and wrote the Saccasamkhepa<sup>2</sup>. A third Dhammapāla appears in a list of (fifty-one)<sup>3</sup> scholars, all natives of Ceylon. He is named in this list between the author of the Vuttodaya, elsewhere called Samgharakkhita<sup>4</sup>, and two scholars who are left unnamed. He therefore must have lived during the twelfth century A. D. or shortly after. A fourth Dhammapāla occurs in a group of (twenty-three) scholars<sup>5</sup> who are said to have written at Arimaddana (Pukkāma) in India<sup>6</sup>. To the same group belongs a scholar, Saddhammapāla by name. In a preceding chapter of the G. V. (p. 58 sqq.), with the signature 'On the book-making

since the verses where his name occurs are not altogether perspicuous, I venture to question the statement of Mr. Gray. I need not say that I am unable to accept the date accorded to Buddharakkhita by Mr. Gray, even if I could agree with him as regards the author of the Jin. The latter cannot have lived earlier than in the fifth century A. D., for his work is composed in the artificial metres of the classical poetry and full of verbal tricks.

<sup>1</sup> G. V. p. 60; 69; Sās. p. 33. <sup>2</sup> G. V. p. 60, 70, Sās. p. 34. In the latter book the author of the Saccasamkhepa is simply called Dhammapāla. <sup>3</sup> For the method how this number can be reached, see the list arranged by Mrs. Bode in the J. P. T. S. 1896, p. 73 sq., but I doubt if we are entitled to combine the two lists of the G. V. p. 66 sq.

<sup>4</sup> G. V. p. 61 oddly separates Samgharakkhita from the Vuttodayakāra; but cp. p. 70; also Sās. p. 34. As to the age of Samgha, see Palī Studies by Major G. E. Fryer (1875), No. 1, p. 1; and, since Samgha is identical with Moggalāna, the Pāli Lexicographer, see also the Preface to the Abhidhammappadīpikā, by W. Subhūti, p. I. <sup>5</sup> G. V. p. 67. In the J. P. T. S. 1896, p. 61 this group has been rightly separated from a former group of Indian scholars. It may be that this Dhammapāla is the same who, in the Sās. p. 33, is said to have written an anutikā to a *ṭikā*, called Vimativinodan, on the Vinaya by Kassapa in the Tamul-country, in the twelfth or thirteenth century A. D. <sup>6</sup> Not in India proper, but in Burma, cf. Sās. p. 25, and Mrs. Bode's Introd. p. 3, n. 2.

scholars', only two Dhammapālas are to be found, viz (Mahā-)Dhammapāla and Culla-Dhammapāla. The predicate 'Little' appears to have been given to the latter to discern him from his greater namesake. But he cannot have lived later than the former, because his teacher Ānanda wrote the Mūlatikā at request of Buddhāmita, at whose request also Buddhaghosa wrote the Pāpañca-Sūdanī<sup>1</sup>.

To sum up our results thus far, the possibility of a *quid pro quo* must be conceded. And why should we deny in *hypothesi* that a work of one scholar might not be attributed to another of the same name? But suppose that the Buddhist historians were led by the wish to exalt one at the expense of another, why have they stated that two of four Dhammapālas lived in the time of Buddhaghosa, though they had nothing in common but the name? How is it that both are distinguished from each other, instead of growing together?—Respecting the opposite possibility, to wit that one scholar by the name of Dhammapāla has been split into two who were living about at the same time, we look in vain for a reason to justify such a procedure. Therefore, from whatever standpoint we consider the question, the identity of the author of the Commentary on the Netti with the celebrated Buddhist writer who is known to us by the name of Dhammapāla, native of Kāñcī-pura, cannot be reasonably disputed.

A serious difficulty, however, would arise, if the Netti could not have been extant in the time of Buddhaghosa, or if, from interior reasons, we must assign a later date to the Commentary on it. Now, without a complete edition of Buddhaghosa's works before us, it is impossible to say whether this great Buddhist scholar mentioned the Netti or omitted doing so. In those portions of his works which have been made accessible neither the name of the Netti nor a direct reference to it is to be met with. But an in-

<sup>1</sup> G. V. p. 68 sq  
Sum. I, p. 31.

<sup>2</sup> The term dhammanetti occurs in

direct reference occurs in the *Atthasālinī*<sup>1</sup>, being Buddhaghosa's commentary on the *Dhammasaṅgaṇī*. Among the authorities quoted there<sup>2</sup> the *Petaka* is to be found, and if the book current under this title as an abbreviation for *Pēṭakopadesa*<sup>3</sup> was known to Buddhaghosa, the *Netti*, too, which forms its counterpart has, in all likelihood, come to his notice, and it was merely by chance that he did not expressly refer to it. But, however this may be, we are certainly not allowed to infer from *Asl.* p. 4 sq. that Buddhaghosa, when writing this passage, has not been aware of a book which pretends to be a work of Mahākaccāyana. For, in order to explain how the *Kathāvatthu*, in spite of its being a work of Tissa Moggaliputta, was held in honour like the Word of the Buddha, he naturally could make use of an incident occurring in the Holy Writings, but not of a book which derives its prerogative to be as holy as the Word of the Buddha from the very incident adduced in favour of the K V.

On the other hand, nothing in the Commentary on the *Netti* speaks against *Dhammapāla*, whose authorship as regards the *Paramattha-Dīpaṇī* and similar works is beyond doubt. Firstly, the language, i. e. all that forms a mark and feature of the grammar and glossary of our Pāli Commentaries, has a great resemblance to other works of the same author. Yet, since tradition and custom have so great an influence on it, I do not lay much stress upon similarity in language. Secondly, and this perhaps more deserves our attention, among the verses quoted in the commentary, except those which are borrowed from the *Netti*, and also excepting such verses as are taken from

<sup>1</sup> p. 165. <sup>2</sup> See Caroline A. F. Rhys Davids, *A Buddhist Manual of Psychological Ethics* (London 1900), p. XXIII sq. I may be permitted to add that by *atthakathā* at p. 33 the *Papañca-Sūdanī* is meant (cp. J. R. A. S. 1895, p. 759-63: commentary on the passage *Sato pajāno, Ānanda, Bodhisatto Tusitakāyā cavitvā mātu kucchum okkamati ti* = M. III, p. 119). <sup>3</sup> See p. X n. 6.

the canonical books, one at least can be traced, in two of Buddhaghosa's Commentaries. This verse (and a group of similar verses which Buddhaghosa has embodied in the Introduction to a number of his commentaries) belongs, in my opinion, to a collection of *versus memoriales*, called Samgahā in the Nett. A.<sup>2</sup> Thirdly, two works are referred to in it by name, viz. the Petakopadesa<sup>3</sup> and the Atthasālinī<sup>4</sup>. The words quoted from the former I have not yet been able to trace. Those quoted from the latter are in one instance identical with the words of the published text, whereas in another they give merely the quintessence of the corresponding passage in the published text. The Petakopadesa is ascribed by the Buddhists to the same Mahākaccāyana who, according to them, is the author of the Nettī<sup>5</sup>. As regards the Asl., it is, at first sight, striking to find a work referred to by a contemporary of its author. But we must remember that also the Dhp. A. is referred to in the V. V. A.<sup>6</sup>, and a *ṭikā* to the Vis. M.

<sup>1</sup> Atthānam sūcanato | suvuttato savaṇato 'ttha sūdanato  
suttānā suttasabhā-gato ca Suttan ti akkhātan ti.

For this verse, see Nett. A., fol. ka, obv., l. 3;<sup>7</sup> Sum. I, p. 17 sq., Asl. p. 19 (in the second half suttam is inserted before Suttan ti against the metre). The words dvādasā padāni suttam (Nett. p. 1, v 2 a) refer to it, as we are told by the Cy.:—Dvādasā padāni suttan ti vuttam. Yaṃ pariyattisāsanaṃ ti attho. Tam sabban ti tam suttan ti vuttam sakalam buddhavacanam. Byañjanāṃ ca attho cā ti byañjanāṃ c'eva tadattho ca. Yato dvādasā padāni suttan ti vuttam, idam vuttam hoti. Atthasūcanādito suttam pariyattidhammo, taṃ ca sabbam atthato dvādasā padāni: cha byañjanapadāni c'eva cha atthapadāni cā ti. Atha va: yad etaṃ sāsanaṃ avaraṇaṃ ti vuttam, tam sabban suttam pariyattisāsanaṃ adhippetabbā Atthato pana dvādasā padāni yathāha: byañjanam

these verses are said to promote knowledge of the (sacred) texts. The metre of the whole Collection seems to have been Aryā. <sup>7</sup> See p. X n. 6. <sup>4</sup> See p. 215; 240. <sup>5</sup> G. V. p. 59. <sup>6</sup> p. 165, unless we have to do with an interpolation. But we know as yet too little about the habits which scholars of the *genre* of Buddhaghosa and Dhammapāla were addicted to for being

is likewise connected with the name of Dhāmapāla in the 'G. V.

Thus, the Commentary on the Nettī tends to confirm the opinion current among the Buddhists that Dhāmapāla composed it. Moreover, Dhāmapāla is our first and, before Dhammakitti in the fifteenth century<sup>1</sup>, our only witness for the Nettī. By him the opinion has been borne out that the Nettī was preached by that Therā whom the Buddha declared as a "model to those who are qualified for setting out in detail sentences proclaimed concisely before".

In ascribing the Nettī or, strictly speaking, the Paṭimiddesa-portions of it to one single author, the Buddhists are undoubtedly right. None but one could have planned a work of such a harmonious unity as the Nettī proves to be when closely examined, notwithstanding much seeming incoherency, which is mostly due to the strange mixture of exegesis and analysis in it. Its author possessed a great familiarity with the Holy Writings, and he best continued the line of those who attempted to promote the Doctrine by getting down into terms and notions. Yet, in ascribing the Nettī to a disciple of the Buddha, they are assuredly wrong<sup>2</sup>. The Paṭimiddesavāra, i. e. the main substance of our work, with its numerous quotations from the Piṭaka

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permitted to stamp a passage like V V. A. p. 165 an interpolation. Also in Nett. A. (fol. du, obv., second line) the Dh. A. (p. 77, Fausb) is referred to and in such a way as makes it impossible to think of an interpolation. The explanation of words which occur in passages taken from the Dh. A. e. g. vv. 131; 132, 240; 325, is in Nett. A. identical with Dh. A., only the readings are sometimes better than those in the Extracts by Professor Fausbøll, and deserve special attention for a future complete edition of the Dh. A. It is beyond doubt for me that the author of the Nett. A. has had before him the Dh. A. of his predecessor.

<sup>1</sup> See p. XI n 2. <sup>2</sup> A partisan of them is Mr. James d'Alwis (Introd. to Kaccāyana's Grammar, Colombo 1863, p. XXVII), who likewise identified the author of the Nettī

texts, is at variance with this assertion. Our second task will therefore be to show how a fiction like this was apt to grow up with respect to the author of the *Netti*.

In a Sutta of the *Anguttara*<sup>1</sup> we are told that, once upon a time, Mahākaccāyana was asked by the Brethren to develop before them the meaning of two couples of notions, viz. *adhamma* and *anattā*, *dhamma* and *attā*. He propounded the meaning, and the Teacher to whom the definitions of his disciple were repeated by the Brethren admonished them to keep in mind the exposition given to them by Mahākaccāyana. Owing to the circumstance that the Buddha had approved of him, the word of the great disciple was respected in no less degree than the word of the Teacher. Another time, a stanza quoted from S. I, p. 126 was interpreted by Mahākaccāna and proved to be conformable to the doctrine of the ten Kāsimas<sup>2</sup>. Here he excelled in the exegesis of Scriptural texts, as he did before in the analytical method. More explicitly we are, both in the *Asl.* (p. 4 sq.) and in the *Man.*<sup>3</sup>, referred to the *Madhupindikasutta* (*M. I*, p. 108 sqq.) as the Sutta which has given rise to the belief that the Word of Mahākaccāyana was as holy as the Word of the Buddha. 'Ever since the Teacher had approved of him, the entire

with the disciple of the Buddha 'the distinguished member of the Buddhist Church', alluding to A. I, p. 23. He thinks it to be 'very clear' that Kaccāyana, the author of the *Sandhikappa* [the same person as the author of the *Netti*] was one of the eighty eminent disciples of Gotama'. 'As such' he says 'he must have flourished in the latter-half of the sixth century B. C.' (l. c. p. XXX).

<sup>1</sup> A. V, p. 255 sqq. The same story occurs also p. 224 sqq., where Ānanda is substituted for Mahākaccāna. It originally applied to the latter alone, of whom it is said *samkhittena bhāsitaṃ vitthārena attāṃ vibhajantānaṃ* (A. I, p. 23).

<sup>2</sup> A. V, p. 46 sqq. <sup>3</sup> Cf. p. 129 (ed. Colombo).—*Attā Satthā aparabhāge Jetavane viharanto* 'M. I, p. 108 sqq.' tam Kaccānapeyyālam (probably S. III, p. 126 sqq.) 'suttā (?) ti ime tayo suttānta attānaṃ, katvā therāṃ samkhittena bhāsitaṃ vitthārena attāṃ vibhajantānaṃ aggaṃ therānaṃ ti.

Suttanta became the Word of the Buddha', says the Asl., and infers, by way of analogy, from this Suttanta to the K. V<sup>1</sup>. After this procedure it is easy to understand how it came about that the Netti was raised to the rank of a sacred text. For, whosoever its author may be, he accomplished his task with great skill, reviving, as it were, the splendid gifts of Mahākaccāyana, master in the art of logical distinctions and exegetical interpretations.

In the present state of our limited knowledge of the ancient Pāli literature before the rise of Buddhaghosa, we can only say that, previously to the lifetime of Dhammapāla, Mahākaccāna was identified with the author of the Netti in the Saṃgahavāra (v. 3), being part I of our work<sup>2</sup>. But how long it was before Dhammapāla, we do not know. This scholar was himself fully convinced of the fact of having before him a canonical book in that wider sense of this term which we now know, and he intended interpreting it 'by uniting the most pure Doctrine of the dwellers in the Great Vihāra with the Petaka's'. Unfortunately the latter (= Petakopadesa) has not yet appeared in print. In Ceylonese tradition it is ascribed to the author of the Netti, and in the Mandalay MS. of the Pet. every section bears a signature expressing the authorship of Mahākaccāyana, who is called here jambuvanavāsīn, i. e. dwelling in a rose-apple grove<sup>3</sup>. The Pet. seems to presuppose the Netti<sup>4</sup>, but, acquaintance with its doctrines on the part of the

<sup>1</sup> See p. XV. <sup>2</sup> The commentary has the following divisions (fol. kā, rev., fourth line from bottom) — Sā panāyam Nettipakaraṇapariśchedato tippabhedā hāra-naya-paṭṭhānānam vasona. Pathamam hi hāravacāro, tato nayavacāro, pacchā paṭṭhānavacāro ti. Pālvavatthānato pana saṃgahavāra-vibhāgavāravasena duvidhā. Sabbā pi hi Netti saṃgahavāro vibhāgavaro ti vāradvayam eva hoti. Tattha saṃgahavāro . . . Vibhāgavāro pana . . .

cit. <sup>3</sup> loc. cit. <sup>4</sup> See p. VIII n. 4. <sup>5</sup> I regret, for want of an edition of the Pet., not to be able to refer to the passages needed for the evidence. The Mandalay MS. of the Pet., after the usual doxology, adds Namo sammāsam-



Pet taken for granted, it would not help us much, because both works are still floating dateless on the ocean of Indian literature<sup>1</sup>. Therefore, in order to limit more the date of the Netti between the fifth century A. D. and the third century B. C, i. e. between the age of Buddhaghosa and the age of the later canonical Pāli books, the only expedient we have is to proceed to consult the contents of our work.

Dhammapāla has called the Netti a commentary (*atthavannanā*) to the 'Doctrine consisting of nine Angas', i. e. to the Holy Writings. On the Scriptural basis, in fact, the various parts of the Patimiddesa rise. They explain the Pitakas as a whole, though the quotations are not made from all the twenty-nine books of them. At every turn the author of the Netti draws on them in illustration and corroboration of his doctrines, but, a scheme being throughout ready in advance, the power of demonstrating comes only from the artificial interpretation carried into them. There is no passage that might not be turned to fit at last into the meaning aimed at by the author. The Netti may be styled a commentary, also because it consists of two or twice two *strata*<sup>2</sup>, where both times a commentary on an

buddhānam pañcamatthadassanam  
nam It embraces eight sections,

attā- and  
suttavinnangā(?).

<sup>1</sup> A firm point indeed would be given, if it be possible to recognize our Petaka (Petaka Petakopadesa, as warranted by Dhammapāla) in the Petaka, to wit 'the person who knows the Petaka' of the Bharhut-Inscriptions (see Z. D. M. G. 40, 1886, p. 74) in the second or the beginning of the first century B. C. Petaka means either 'knowing the Pitaka' or 'knowing the Pitakas' or 'knowing the Petaka', though the juxtaposition of petaka with dhammakathika, suttantika, suttantakini, and pañcane-kayika seems to be in favour of a more general meaning. In order to admit the meaning 'knowing the Petaka', we want such facts as would warrant this meaning against every other interpretation. <sup>2</sup> Another question is, whether they were composed by the same author who

exegetical part in prose is preceded by verses. The Uddesavāra gives the explanation of the Samgahavāra, and the Patiniddesavāra of the Niddesavāra, and particularly the twenty-six stanzas of the Niddesa serve as a basis for a

made the Patiniddesa, or borrowed from a collection of verses already extant when a scholar, versed in the art of vibhanga or distinction, wrote the four parts now combined in the Patiniddesa, i. e. the Hāravibhanga, Hārasampāta, Nayasamutthāna, and the Sāsana-pathāna. I venture to think that the second alternative is not unworthy of earnest consideration. Taking vv. 1—26 of the Niddesa as a whole, the origin of which cannot be sought for outside the borders of scholastic learning, all the rest would be a contribution offered to his fellow-students by one whose talents arrived at a higher standard than theirs. As regards vv. 1—2; 4—5 of the Samgaha, they are likely to have been united originally with the verses of the Niddesa, having the metre in common with them. The Uddesa has relation only to v. 3 of the Samgaha, and this verse recurs in the Pet. (fol. cu, rev., last line but one) as an uddanagāthā. Its second half runs —

atthārāsa mūlapadā Kaccāyanagottanidditthā.

The various reading is, methinks, of no importance in comparison of the fact that Kaccāyana is said to have explained the sixteen hāras (on the meaning of this term see p. 195), the five nayas (ways of conduct), and the eighteen mūlapadas (principal causes). I am of opinion that this verse, to which the verses of the Niddesa afford the explanation or specification, took rise along with the verses surrounding it, and bore out the belief concerning the authorship of the Patiniddesa ascribed to Mahākaccāyana. The unknown scholar who made this Vibhanga, while he was going on in the traces still preserved in the Pitaka books (e. g. S. II, p. 2, 42sq.; 44), believed himself to be analyzing the contents of verses hallowed by the memory of Mahākaccāyana, and he regarded the words of this chief disciple of the Buddha as an authority, high enough to appeal to it by the words. 'Thus spoke Mahākaccāna' or simply 'Thus he spoke'. If then a posterior generation transferred the same great name to him, attributing not only the verses, but also the prose to Mahākaccāyana, it was led, it seems, by the wish to bring both parts into an inseparable union.

disquisition and exegesis more or less free in treatment, called *Patimuddesa*. The terms *uddesa* and *niddesa* are sufficiently known from other Pāli books. The former means in our case 'sketch' or 'first plan', and the latter 'specification', the term *patimuddesa* (not in Childers) means 'coming back upon a subject', or 'setting out (the details of a specification) by way of retrospective disquisition'.

For our knowledge of Buddhist terminology the *Niddesa* furnishes some remarkable specimens, and the *Patimuddesa* employs words many of which re-occur in the Dh. S. and other texts of the *Abhidhamma*, while others are not to be found in the canonical books as yet published for the P. T. S. As hitherto only one work earlier than the age of Buddhaghosa has come to our notice, I mean the *Milinda-Pañha*, it will be interesting to ascertain such words as occur in the *Netti* along with the *Mil.*<sup>2</sup>, although neither the *Mil.* can be traced in the *Netti*, nor the *Netti* in the *Mil.*<sup>3</sup>.

In our search after evidence as to when the *Netti* was composed or assumed the shape in which we possess it, we were greatly pleased to find the *Arya-metre* in the *Niddesa*, and hoped that it would furnish at least an approximate date for it. The younger form of this metre which is met with there is not used earlier than the beginning of the Christian era by the Jaina writers, as my friend Professor E. Leumann had the kindness to inform

<sup>2</sup> That is to say, always referring to the preceding *niddesa*. <sup>3</sup> See Appendix II. <sup>4</sup> I was able to detect only two passages which are identical in both works, viz. *apilāpanalakkhanā sati* (*Nett.* p. 28, *Mil.* p. 37), and *savitakko-savicāro samādhi ... avitakko-avicāro samādhi* (*Nett.* p. 126; *Mil.* p. 337); but, as to the latter, we learn from *Asl.* p. 179 that it is taken from a Pīṭaka text.

<sup>5</sup> I write *Aryā*, not *Āryā*, in accordance with the Pāli form of this term traceable in the *Vuttodaya*, and I always use grammatical terms and the like, when applied to Pāli books, in their Pāli form. <sup>6</sup> See H. Jacobi, *Z. D. M. G.* 38, 1884, p. 595 sqq.

me. Accordingly, wherever the same metre occurs, e. g. in Buddhist books, it seems to point to a date posterior to the time when the canonical texts came into being. Unfortunately, however, the basis on which this reasoning rests is far from solid, because a specimen of the younger *Aryā* is to be found in the Creed common to the Buddhists of all countries<sup>1</sup>. This formula is already referred to in the Bhabra Edict of king Asoka, as has been demonstrated by Professor Rhys Davids<sup>2</sup> and Professor Oldenberg<sup>3</sup>. There are several other verses, embedded in canonical texts, which are likewise written in the *Aryā*<sup>4</sup>. These are, it is true, of a later date than the aforesaid stanza, but they, too, are likely to have existed before our era<sup>5</sup>. Hence the *Aryā* of the *Niddesavāra* (and of the two preceding parts) does not touch the question about the age of the *Noti*. The very fact that it occurs in a canonical text speaks against it as a criterion of a later date.

<sup>1</sup> i. e. the well-known formula which occurs already in the *Mahāvagga*, I, 23, 5 (*Vin* I, p. 40 sq.).—

Ye dhamma-hetupabbhavā | tesum hetum Tathāgato āha  
tesaṃ ca yo nirodho | evamvādī mahāsamano ti.  
(*dhammā* instead of *dhammā* and *hetupā* instead of *hetuppa* to suit the metre, see H. Jacobi, op. cit. p. 602).

<sup>2</sup> cp. J. P. T. S. 1896, p. 97 sq. <sup>3</sup> See Z. D. M. G. 52, 1898, p. 636 sq. <sup>4</sup> I am indebted to Professor Leumann for having called my attention to these verses, which are in part corrupted, in part distorted in the published texts where they occur, namely in *Thig.* from v. 400 to the end, excepting vv. 488—92, and in *Jāt.* VI, p. 132 sqq. (but not all verses). <sup>5</sup> Supposing the texts of the Pāli canon to have been remodelled again and again, before they assumed their final shape, I venture to advance the hypothesis that later on, when the *Aryā* was employed with a special predilection for *versus memoriales* of every kind (see p. XVI n. 1), the ancient formula of the Buddhist Creed came to be turned into the *Aryā*, being before extant only in prose. But this hypothesis would not prove right as regards the verses in the *Aryā* to be found in *Thig.* and *Jāt.*, unless we assume that these stanzas were versified as late as when the *Aryā* had grown in favour everywhere in India.

We come, to another point. The synonyms of nibbāna in the chapter entitled 'Vevacana-hara' (p. 55) differ from the list made by Moggallāna in the *Abhidhanappadīpika*, at the end of the twelfth century A.D. The latter comprises forty-six terms, the *Netti* fifty, and, besides, arrangement and metre are unlike in both. About half of the list in the *Netti* occurs in an *Uddāna*, forming part of the *Samyutta* (S. IV, p. 373)<sup>1</sup>, and so it is to be expected that the remainder also will be traced.

Last not least, a number of allusions which occur in the *Netti* are to be examined.

(1) It alludes to certain opponents, ironically called 'the venerable ones' (p. 52). These are said to decry the 'Noble Eightfold Path' and to sympathize with the upholders of false doctrines<sup>2</sup>. Our author must have had a special reason for making this digression. Apparently, it was suggested to him by the words saying that one who holds true doctrines has abandoned false ones. Obviously, these opponents were members of the Buddhist Church, otherwise the author of the *Netti* would have stamped them with 'ito bahiddhā'. At another passage of his work (p. 110), he had stamped with this mark those outside the Church. These people, he says, do not value the happiness of a calm mind, and like more to obtain happiness (*sukha*) by trouble (*dukkha*), their maxim being:— 'Whosoever indulges in sensual pleasures, causes the world to grow and so produces much merit.' Similar maxims have been held by all those who, in order to raise the standard of worldly life, were ready to extol the merits of one who is begetting children. I know of no passage in Brahmanic literature which fully coincides with that

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<sup>1</sup> S. IV, p. 368 sqq. indeed is written for the purposes of a *Nighandu*, and an earlier instance than this is hardly to be found. The author of the *Netti* was well acquainted with the *Nighandu*, nevertheless I decline to accept Mr. James d'Alwis' opinion (Introd. to *Kaccāyana's Grammar*, p. 105): 'It (the *Nettipakarana*) combines a commentary with a Dictionary'. <sup>2</sup> ? K. V. p. 599 sqq.

in question. Only in a sentence from the *Mahābhārata* (Udyoga P. 37, 50) we have a remote parallel to it, for we read there —

Yā dharmam artham kāmāṇ ca yathākālam nisevate  
dharmārthakāmasamyogam so 'mutiḥ ca vindati.

However interesting these polemics are, we cannot use them as an argument for the date of the *Netti*. Perhaps further search into the vast bulk of Indian literature will shed some additional light on at least the last quotation, which taken by itself is not lacking in clearness.

For want of more important details I make a point of referring also to minute ones.

(2) If we compare the *Atthāna-Vagga* (A. I, p. 26sq.), i. e. the chapter on things that will never happen and on such things as will do so, with the parallel passages in the *Netti* (p. 92sq.), we shall easily observe a great number of divergencies between one and the other exposition. For our purpose the enlargement of the original list by some new categories has a special interest, because we discover in the neighbourhood of the person who causes divisions among the Brethren 'the wicked-minded one that breaks open Topes'. Also in the *Mahāvastu* (I, p. 101) we find a speech addressed by the Thera *Kātyāyana* to *Kāśyapa*, where the actions not performed by the Bodhisattvas and those performed by them are pointed out in verses one of which (v. 4) runs as follows —

Samgham ca te na bhindanti na ca te stūpabhedakā  
na te Tathāgate citam dūsayanti kathaṇ caṇa.

When the canonical Pāli texts were compiled, schisms had already divided the Samgha, but no profanations of Topes had been committed at that time. Afterwards, when the *Netti* and *Mhv.* were composed or brought into their present shape, profanations of the aforesaid kind seem to have occurred frequently. From the juxtaposition of the *thūpabhedaka* with the *samghabhedaka*, however, we may conclude that not wars and persecutions, but acts of violence, prompted, it seems, by the longing for relics, stood before the eyes

of the Buddhist writers. Just as the decrees of Christian Councils against robbers of relics clearly prove that at their issue such deeds were not rare, so also the wish to stigmatise those who break open Topes betrays the frequency of these profanations.

Now, the first instance of 'opening' Topes is mentioned by the Chinese pilgrims Fâ-Hien<sup>1</sup> and Hiou-Tsiang<sup>2</sup> of king Aśoka. The king's motive was not bad, he was desirous only to distribute relics of the Tathāgata. According to Hien-Tsiang, another Indian ruler, Mahirakula, king of Kashmīr, who lived some centuries before him<sup>3</sup>, broke open, or more rightly *overthrew* the Stūpas<sup>4</sup>, exclusively led by fiendish cruelty. I need not say that it is impossible to find an allusion to the second account in the Mahāvastu and in the Netti. Before the incident happened to which it refers, both works had long been in existence. Nor do the passages quoted, any more than texts of later origin, contain an allusion to king Aśoka. The Buddhists did not refrain from giving judgments upon this king, but they gave them openly and frankly, whereas they avoided allusions, which always look ungentle and put out of humour. In my opinion, the statement, as regards opening Topes, supplies a valuable document proving that there were many who had no scruples about the means how to acquire relics. But if we are asked about what we have got for the date of the Netti, we answer that, since no other work, earlier than the Mahāvastu and the Netti<sup>5</sup>, is known in which those are disapproved of who break open Topes, and since the date of the Mahāvastu can be fixed by its

<sup>1</sup> J. Legge, A Record of Buddhist Kingdoms, p. 69 sqq.

<sup>2</sup> S. Beal, Buddhist Records, II, p. 160. <sup>3</sup> loc. cit. I, p. 167 (On the date of Mahirakula, cp. also p. 119 n.). Rhys Davids places the invasion of Gandhara by this king in about 300 A. D. (see J. P. T. S. 1896, p. 87). <sup>4</sup> loc. cit., p. 171. <sup>5</sup> In the shorter Sanskrit Dictionary by Böhtlingk stūpabhedaka is quoted from the Karandavyūha (94, 23), a Mahāyāna-Sūtra. — In the K. V. p. 472 some sorts of irreverent behaviour against Topes of the Buddha are mentioned.

relation to other Sanskrit texts, chiefly to the *Mūlitaṣṭaya*, we are not wholly deprived of all means to date the *Netti*. Therefore, unless future research prove me wrong, an approximate date for the *Netti* will be the time about or shortly after the beginning of our era<sup>1</sup>. I do not go so far as to maintain that the sentence in the *Netti*, as regards breaking open *Topes*, has been modelled after the *Mahāvastu*. On the contrary, I believe that the identical statement in both works is the reflection of what then was the *sententia communis* among Buddhists<sup>2</sup>. A link once having been found out, it is interesting to observe that there is withal a literal agreement between the two works respecting a stanza which in the Pāli books has been traced as yet only in a slightly different form<sup>3</sup>. But let us never forget that the *Netti* and the *Mahāvastu* are independent of each other, so that coincidences such as those referred to and even more<sup>4</sup> may be regarded as a mere hazard.

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<sup>1</sup> As my space is limited, I cannot dwell upon the subject with due length. But suppose that the compilers of the *Mhv.* were acquainted with the *Lal.*, as they are likely to be, we have a *terminus ante quem non* for it, because the date of the *Lal.* can be ascertained with pretty certainty, being as old as the second or the first century B.C. The *Mhv.* itself is prior to the *Buddhacarita* of Aśvaghoṣa as well as to the *Saddharma-Pundarikā*, the latter book having been translated into the Chinese for the first time under the Western Tsin dynasty A.D. 265—316 (cf. A Catalogue, by Bunyiu Nanjo, No. 136). <sup>2</sup> As regards the *Netti*, we have an evidence of its author's zeal for the worship of the *Topes* on p. 140 sqq. <sup>3</sup> See p. 12, where, however, *Sum. I*, p. 52 is omitted. Instead of *ratto* the readings are *kuddho* and *luddho*. <sup>4</sup> A further parallel is, I suppose, given in the expression *buddhānussatiyaṃ vuttam* (at p. 54) where *buddhā* looks like the name of a *dhammapariyāya*, as it is actually called in *Mhv. I*, p. 163, 11, *dhamma* being, of course, what Aśoka probably has meant by *dhammapariyāyāni* in the *Babbarā Edict*, and Senart fitly has rendered 'morceaux religieux'. I am not unaware of the existence of the six *anussatitthānas* in the canonical Pāli books (cf. A. III, p. 284) as well as in the *Lal.* (p. 34 sq.); but, in order to say that something is told



Moreover, it has not yet been made evident whether the *Netti* is anterior to the *Mahāvastu* or posterior to it.

To answer this question, an eastern scholar probably would remind us of the statement made by *Dhammapāla*, who says that he had restored a pure text 'by rejecting such readings as had crept into it by careless writing' (*pamūdalekham vajjetvā*).

This statement, however, harmonizes with the belief that the *Netti* was composed by *Mahakaccana*, only if, at the same time, we assume that *Dhammapāla* lent a meaning to the tradition which it never pretended to have; in other words, that the *Pitakas* and *Aṭṭhakathās* as well as the post-canonical books were reduced to writing in the reign of *Vattagāminī* in the last century B. C.<sup>1</sup> But *Dhammapāla* nowhere says that the *Netti* was written down in a book<sup>2</sup> at such an early date, nor does he maintain to have made use of 'the ancient commentary' (*porānatthakathā*) for the *Nett. A.*, while this is expressly stated by him in the Introduction to the *Cy.* on the *V. V.* and *P. V.* He tells us that the *Netti* was handed down by a series of teachers, but he omits saying that it was done so orally (*mukhapāthena*) or by letter, or (for we are open to choose) both orally and by letter. For my part, I hold the last,

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in the *buddhānussati*' (and likewise in the *dhammā*, *saṃghā*, *silā*, *cāgā*, thus only five), the author of the *Netti* appears to have been familiar with the idea of short texts or formulae, known by the name of *buddhānussati* (skr. *buddhānusrūti*) etc. — Moreover, in *Mhv.* I, p. 34, 4. 5; II, p. 419, 4. 5, the terms *punjabhāgiyā*, *phalabhāgiyā*, and *vāsanābhāgiyā* correspond to those in the *Netti* (*passim*), but the group in which they appear there is enlarged by several others.

<sup>1</sup> *Dip.* XX, 19 sqq.    <sup>2</sup> If, nevertheless, the *Tikā* has meant this by *poṭṭhakārūḥhakāle*, we are justified in withholding our assent to an opinion not borne out by the statement of *Dhammapāla*, although involved in his belief of the origin of the *Netti* in the age of the Buddha, and contradicted by the *Dip.*, which expressly says: *pitakallāpāpālī ca tassā aṭṭhakathā pi ca* (*poṭṭhakeṣu likhāpāyur*).

because the words about the careless writing<sup>1</sup> as I interpret them, have reference to the text of the *Netti* and not to the canonical books which Dhammapāla intends to adduce. He says:—

I will make a commentary. Rejecting the carelessly written text, I shall completely fix the *sacred* text (of the *Netti*) for promoting instruction. As the Doctrine of the Teacher along with its interpretation will last and the investigation of the honours of former scholars cannot faint, I have plunged into the five *Nikāyas* and united with the *Petaka*, as far as possible, the most pure doctrine of the dwellers in the Great *Vihāra* (which is) unmingled with and unstirred by (sectarian views, which is) full of subtle investigations.

The commentary on the *Netti* by Dhammapāla is in no way, I repeat it, a reconstruction. It has not been preceded by any other commentary on the same work either in Sinhalese or in Pāli. Thus, if examined closely, the statement made by Dhammapāla, and in spite of apparent inconsistencies inherent to it, points to the beginning of our era or thereabouts as the presumable date for the *Netti*.

Another method to find an answer to the aforesaid question, and a more convenient one, at least to our western needs, is to gather within the compass of our work such indications as are apt to bring the date of it into more narrow limits. One indication is given in the ideas clustered about the terms *sa-upādisesū-nibbānadhātu* and *anupādisesū-nibbāna*<sup>2</sup>, which Professor Oldenberg dealt with nearly twenty years ago<sup>2</sup>. The later development of these ideas is represented by the It. (p. 38 sq; cf. p. 121). Here the former of the two terms designates that state of perfect holiness where the *khandhas* still endure, the latter denotes the total extinction of existence when no *khandhas* remain. Such, however, was

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<sup>1</sup> As to the text, see p. X sq.      <sup>2</sup> See Buddha (1881), p. 432 sqq.

not the primary notion as laid down in these terms, but, since at present we have not to do with their development, but solely with the ultimate notion they have reached in the Pitakas, we dismiss the discussion about this subject. The notion as come in the It. was since then never given up, notwithstanding many passages in other Pitaka books which are in favour of the earlier notion. On the other hand, as one of the principal exigencies of a text-book is to simplify, it will not be surprising to find simplifying tendencies in the Netti, though it be called and really is a *pakarana*, i. e. a treatise. Thus, the definition of *sa-upādisesā-nibbānadhātu* and *anupādisesā-nibbāna* on p. 38 of our work is more simple and precise than the definition or rather description of both states in the It. Besides, as a thorough acquaintance of the Netti with the ethico-psychological notions of the later canonical books, especially with the Dh. S. and most probably also with the K. V. can be taken for granted, the earliest date for it would be the last third of the third or the first third of the second century B. C. But from another indication in the Netti we shall see that this date can hardly be maintained.

(3) Through the Buddhist literature without distinction of language and age there is scattered an aggregate of technical terms in number of seven, viz. the four Earnest Meditations, the fourfold Great Struggle, the four Roads to Saintship, the five Organs of the moral sense, the five

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\* The definition on p. 38 is not contradicted by the statement on p. 92 that a *sāvaka* who is *sa-upādisesa* never can reach the *anupādisesā-nibbānadhātu*, for here is only said that one must be *sa-upādisesa* before becoming gifted with the *anupādisesā-nibbānadhātu*, and this is quite consonant with the later doctrine on the *sa-upādisesa* and *anupādisesā-nibbānadhātu*. Similar statements occur, e. g. A. III, p. 441 (No. XCVIII). — Neti. p. 109 by *anupādiseso puggalo* is meant the man who has left behind himself every sort of distress and realized that state where there is no distress at all, i. e. *nibbāna* in its fulness or the *anupādisesā-nibbānadhātu*. See Appendix II.

moral Powers, the seven forms of Wisdom, and the Noble Eightfold Path. In the Pitakas, and in books of as late a date as the Milinda<sup>1</sup>, they are enumerated, but neither the sum total is added nor a collective name of them<sup>2</sup>. For brevity, I only refer to M. P. S III, 65 (cf. S. B. E. vol. XI, p. 62 n. 2) and to Mil. p. 37; 330; 335; 358. For the first time they appear under the designation of bodhipaksadhammā in the Lalitavistara (p. 8, 218)<sup>3</sup>, but even here no sum total is given, and in the latter of the two passages ariyasatya is inserted between smṛtyupasthāna etc and the collective term [sarva]bodhipaksadharma. To account for this insertion, either we have to assume an interpolation or to suppose that the number of the bodhipaksadhammas was not circumscribed at the time when the Lal. came to being and so could be increased to one's liking. Although it may be perplexing to see bodhipaksadharma first applied to an aggregate of seven terms and then to the same aggregate one added, nevertheless, and chiefly for want of an express statement respecting the number, I am disposed to impute an incongruity like this to the work in question. In the Saddharma-Pundarika<sup>4</sup> for the first time we meet with the term sapṭatimsā bodhipakṣikā dharmā, and with its Pālī equivalent in the commentaries of Buddhaghosa<sup>5</sup>. This term since then has

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<sup>1</sup> They are not mentioned at all in the Mhv. <sup>2</sup> In the Suttavibhanga (cf. Vin. III, p. 93; IV, p. 26) maggabhāvanā is said to embrace the above named categories. <sup>3</sup> Moreover, they form part of the 108 Dharmāloka-mukhas (Lal. p. 38sq.). Here the four last classes are detailed, and the two former are identical except in name. <sup>4</sup> See S. B. E. XXI, p. 420, n. 1. <sup>5</sup> E. g. Dh. p. 180, 201; 209 (on p. 273 sappatimsa is missing). Also Dhammapāla when commenting upon Scriptural texts uses this term, e. g. Nett. A (fol. dhā, obv, second line):—Saddahāno ti (cf. S. I, p. 214, quoted in the Netti, p. 146) yena pubba-bhūge kāyasucaritūdbhedena aparabhūge sattatimsabodhipakkhiyabhedena dhammena arahanto buddha-paccakabuddha-buddhasāvaka nibbānam patta. Cf. also the passages on p. 197; 261. In the Peṭ., a work of a later date

not the primary notion is laid down in these terms, but, since at present we have not to do with their development, but solely with the ultimate notion they have reached in the Pīṭakas, we discuss the discussion about this subject. The notion as coined in the It was since then never given up, notwithstanding many passages in other Pīṭaka books which are in favour of the earlier notion. On the other hand, as one of the principal exigencies of a text book is to simplify, it will not be surprising to find simplifying tendencies in the Nettī, though it be called and really is a pakāṇaṇī, i.e. a treatise. Thus, the definition of sa-upādisesā-nibbānadhātu and anupādisesā-nibbāna<sup>1</sup> on p 38 of our work<sup>2</sup> is more simple and precise than the definition or rather description of both states in the It. Besides, as a thorough acquaintance of the Nettī with the ethico-psychological notions of the later canonical books, especially with the Dh S and most probably also with the K V can be taken for granted<sup>3</sup>, the earliest date for it would be the last third of the third or the first third of the second century B C. But from another indication in the Nettī we shall see that this date can hardly be maintained.

(3) Through the Buddhist literature without distinction of language and age there is scattered an aggregate of technical terms in number of seven, viz the four Plainest Meditations, the fourfold Great Struggle, the four Roads to Sanctity, the five Organs of the moral sense, the five

<sup>1</sup> The definition on p 38 is not contradicted by the statement on p 92 that a sāvaka who is sa upādisesa never can reach the anupādisesā-nibbānadhātu, for here is only said that one must be sa upādesesa before becoming gūṭṭha with the anupādisesā nibbānadhātu, and this is quite consonant with the later doctrine on the sa-upādisesā and anupādisesā nibbānadhātu. Similar statements occur, e.g. A III, p 441 (No. XC VIII) — Nett p 109 by anupādisesā puggalo is meant the man who has left behind himself every sort of distress and realized that state where there is no distress at all, i.e. nibbāna in its fulness or the anupādisesā nibbānadhātu. <sup>2</sup> See Appendix II.

moral Powers, the seven forms of Wisdom, and the Noble Eightfold Path. In the Pīṭakas, and in books of as late a date as the *Milinda*, they are enumerated, but neither the sum total is added nor a collective name of them. For brevity, I only refer to M P S III, 65 (cf S B E vol XI, p 62 n 2) and to Mil p 37, 330\*, 335, 358. For the first time they appear under the designation of bodhi-paksadharmā in the *Lalitavistara* (p 8, 218)<sup>1</sup>, but even here no sum total is given, and in the latter of the two passages *ariyasatya* is inserted between *smṛtyupasthāna* etc and the collective term [*suva*]bodhipaksadharmā. To account for this insertion, either we have to assume an interpolation or to suppose that the number of the bodhi-paksadharmas was not circumscribed at the time when the *Lal* came to being and so could be increased to one's liking. Although it may be perplexing to see bodhipaksadharmā first applied to an aggregate of seven terms and then to the same aggregate one added, nevertheless, and chiefly for want of an express statement respecting the number, I am disposed to impute an incongruity like this to the work in question. In the *Saddharma-Puṇḍarikā*<sup>2</sup> for the first time we meet with the term *saptatimsa bodhipaksikā dharmā*, and with its Pāli equivalent in the commentaries of Buddhaghosa<sup>3</sup>. This term since then has

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got into use in Buddhist schools. The *Netti*, however, refers to forty three (*tecattālisa*) *bodhipakkhiyā dhammā* (p. 112), i.e., according to *Dhammapāla*, to the usual thirty-seven plus the six *Sāññās* (the thought of impermanence, of suffering, of non existence of a Self, of abandonment, of indifference, and of complete cessation). We have for this a twofold explanation. Either the author of the *Netti* took no notice of the current term intentionally, or he believed himself free to add a further category to the usual number of seven. The latter supposition seems to be more in harmony with what we have learned from the *Lal* as well as with the fact that, as soon as terms are settled, diversity in using them at once ceases. Hence I conclude that the *Netti* was composed at a time when '*bodhipakkhiyā dhammā*' was already in use as a term for certain categories relating to the highest Wisdom, but when the number of these categories was still unsettled, that is to say, it came to being about the beginning of our era or shortly later.

The name of the author of the *Netti* became forgotten in the course of time, and a fictitious name has intruded, or his true name was *Kaccāyana* and this was afterwards changed into *Mahakaccāyana*, the name of one of the chief disciples of the Buddha. He is, however, altogether different from the grammarian *Kaccāyana*,

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than the *Netti*, the term occurs on fol. 1a, obv., fourth line fi. b, and fol. 1am, obv., third line.

<sup>1</sup> An incontestable evidence of their having been known to the author of the *Netti* is given on p. 31, where seven categories are enumerated and summed up by *bodhangama dhammā bodhipakkhiyā*. <sup>2</sup> In the *Sas* p. 33 (cf. also p. 99, 116) the author of the *Netti* is left unnamed.

<sup>3</sup> See Note on the Pāli Grammarian *Kaccāyana*, by G. E. Feyer, with some remarks by R. Hoernle (*Oakutta* 1882). Feyer comes to the conclusion 'that *Kaccāyana* (whom he identifies with the Ceylonese *Saṃputta* against the traditional ascription of the grammar in question to an Indian *Kaccāyana*) lived in or about the twelfth century of the Christian era.' Without entering into the

who likewise was regarded as identical with Mahākaccāyana<sup>1</sup>

The tradition of the North has preserved the name of a Kātyāyana or Kātyāyaniputra, author of the Jñānaprasthāna, one of the seven Abhidharma-books mentioned by Vasubandhu in his Abhidharma-kośa<sup>2</sup>, Hien-Tsiang, too,

discussion, I only say that I reject the hypothesis of a mistake, on part of the Ceylonese with respect to Saṃputta, built up by Feyer, and, in my opinion, also Hoeinle was mistaken, when he believed that a certain Kātyāyana, mentioned by Hien-Tsiang (see p XXXIV n 1), might have been the Grammarian

<sup>1</sup> See d'Alwis, *Introd.* p XXX (cited above p XVII n 2), p LXXII, where he writes — I incline to the opinion that this Pali Grammar [the Sandhikappa] was written by Mahā Kaccāyana in the latter half of the sixth century B C — d'Alwis refers (p XXII) to a Tika to the Anguttaranikāyittakathā. The passage quoted therefrom runs — Mahākaccāyanaṃ pubbupatthānārasenā Kaccāyanapakaranāni (the grammar?), Mahāniruttipakaranāni Nettipakakūṇāni ca ti pakaranattayam samghumajho pikāsesi. But in the Man, when there is related how Mahākaccāyana in a former birth, while he was making a firm resolve, aspired to the same distinction as he had seen the Teacher confer upon a certain Bhikkhu, no mention is made of vyākaraṇa and nirutti, nor did the Master promise him anything of the sort, but only he addressed him, saying — 'Afterwards, at the end of a hundred thousand of aeons, the Buddha, Gotama by name, will be born, in his Doctrine you will become the chief of those who explain in detail the meaning of what is concisely expressed' — I must, however, not omit to note that the words at the beginning of our chapter, vi vīṇe khaṭṭhāgatassa samkhepavacanāni atthavāsena vī pūetum sakkonti vyañjanavāsena vū, ayaṃ pana thero ubhayavāsenaṇi sakkoti, tasmā aggo ti vutti, may possibly have supported the opinion that Mahākaccāyana, at the same time, was a very good exponent of the Doctrine and an excellent grammarian. In the G V p 59, beside the works attributed to Mahākaccāyana by the foresaid Tika, three more works are mentioned, i e Cullanirutti, Peṭakopadesa, and Vannaniti, whereas in the Sās (p 75, 77, 110, 111) the Grammar alone is mentioned. <sup>2</sup> See E Burnout, *Introduction*, p 447



refers to the Jñānaprasthāna or Abhidharmamahānāma-prasthāna-śāstra by Kātyāyana, and says that it was composed three hundred years after the Nirvāṇa<sup>1</sup>, viz about the beginning of our era, if we adopt 400 years before Kausika as the date of the Nirvāṇa. Two Chinese translations of the same work exist, as will be seen from Bunyu Nanpo's Catalogue sub Nos 1273 and 1275. Already thirty-seven years ago, d'Alwis rejected the opinion that the reputed author of the Abhidharma book may be identified with the grammarian Kaccāyana<sup>2</sup> whom he believed to have lived in the sixth century B C. Nor have we better evidence to identify the author of the Netti with the author of the Jñānaprasthāna. For the author of the Netti belonged to the Theravāda school, to which the Ceylonese almost exclusively adhered as well as many Buddhists in Southern India. The author of the Jñānaprasthāna, on the contrary, adhered to the Sabbhatta (Sarvāstivāda) school, one of the two branches into which the Mahāyāna-sāka were divided. In other words, the former was an orthodox, but the latter a schismatic (bhikkhū), to use the distinctions of the K V A p 2 sq<sup>3</sup>.

It remains for me to add a few words about the materials upon which the present edition is based. These are the following MSS,—

B, palm-leaf MS of the India Office, in Burmese characters (see Catalogue of the Mandalay MSS in the India Office Library, by Professor V. Fausboll J P T S 1896, p 41),

B<sub>1</sub>, palm leaf MS of the India Office (Phayre Collection) likewise written in Burmese characters (see Catalogue of the Pali Manuscripts in the I O L, by H. Oldenberg J P T S 1882, p 61),

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On the relation of the Jñānaprasthāna to the Pāli Abhidhamma-book Paṭṭhana (four vols in the King of Siam's Edition) we have, of course, no information

<sup>1</sup> Cf. Beal, op. cit I, p 175. <sup>2</sup> See Introd p. XXXII

S paper MS (bought from W Subhūti by Professor Rhys Davids, 1894), in Sinhalese characters  
These three MSS contain the text of the Nettī alone

Corr palm leaf MS of the India Office in Burmese characters (see J. P. T. S. 1896, p. 41)

This MS, from which I have noted readings whenever they might be hoped to contribute to a better understanding of the text, contains the Commentary on the Nettī by Dhammapāla

Besides, I have taken into consideration, but occasionally only, a palm leaf MS, in Sinhalese characters, of a Tikā to the last-named commentary, which was kindly lent to me by Professor Rhys Davids

This Tikā seems to be identical with a book registered in the Catalogue of the Mandalay MSS by Professor Fausboll, p. 42. At least, both begin with the same phrases, although they end differently, and the number of leaves<sup>1</sup>

<sup>1</sup> In a postscript to the Mandalay MS we read Nettī atthakathāya Imatthavannanā niṭṭhitī (see J. P. T. S. p. 42). The Tikā which I have before me has a longer postscript, and this runs—Nettiyā atthavannanā Sāmaññapāla-nūmena caritā Mahādhammañāyaguiṇa nāma Mahāñā-jathērena iacitā jīnaputtānam hitakāṇā Nettiyī vibhāvanī chabbisādhikanavasate Sakarāje (1575 A. D.) savana-māse (sā°) sukkapakkhe navadivase suviyuggamanasamaye samattā

Saddhasattuttamo nātho loke uppajjī nīyako  
sambuddho Gotamo jīno anekagunālamikato  
Sāsanaṃ tassa setṭha(m) vassasatādhikam divisaḥassam, yadā  
pattam nimmalavādhakam subham, tadā bhūmissaro Ma-  
hādhammañāyā mahiddhiko

Ānakketasāre(?) ti nājāno anuvattake  
laddā steje (?) setacchatte) vare loke vimhayañānane  
appamatto mahāvīro puññaṃ katvā hi modati  
Tasmiṃ vasse sāvane māse candimadivase suviyuggamane  
kāle niṭṭhitā vibhāvanā

Yattakam sāsanaṃ tīhitaṃ tattakam iacitaṃ mayā  
tīhātu Netti vibhāvanā jīnaputte hitavahā  
Iti taṃ iacayanto puññaṃ adhigataṃ maya  
Hontu tassānubhāvena sabbe vimuttasābhā (vassabhā)

in the MS. of Professor Rhys Davids far exceeds that of the Mandalay Collection<sup>1</sup>

A colophon of the former says that it was composed in the last third of the sixteenth century A D in Burma by Śīmantapāla, in the reign of king Mahulāmmāyā<sup>2</sup>

The text of the Netti in all three MSS represents the *tertius receptus* as authorized by Dhammapāli. Of the various readings which he discusses at different places, only four are supported by a MS of the text of the Netti<sup>3</sup>

Vītoṭṭādeviputta-nattā ca saṅgāhikā (sahaja\*)  
 sabbe rajjasukhe thatvī carantā (etu) caritum sukhi  
 (I join in this wish most heartily)

Devo kile vassatu sabbo rajjito jano sukha(m) unnam-  
 aññam ahimsanto piyo hotu, hi kalava (evu) hoti Siddhi  
 astu Nimi(?)

Ayam Nettipakaraṇaṭīkā London-nāma nagarī pāḍipotttha-  
 kasamāgamīyattamūlenā Lankadīpe Gulanagara Edmaṇḍ  
 Gunaratna Atapattunāmena Mudalindena mayi buddhiṣṣa  
 Bhagavato paṇinībhānato tīpīṣṭhācātusūlādīkadvītiṣṭi-  
 sasu atikkantesu ekatimsatime samvachhāre (A B 2131,  
 A D 1888) likhāpetvī pahitvī ti daṭṭhabbim

<sup>1</sup> The latter has 111 leaves, each lent with 9 lines, the former has 203 leaves, with 8 lines, seldom 7 to the leaf

<sup>2</sup> Sihasūnādharmarājā, whose Burmese name was Nyung-Rām Meng A new Tīkā (abhinavatikā), called Pūjakkā lampkāra, was composed by Nīnābhīrāsanaadhara towards the close of the eighteenth century A D (cf Sas p 131)

<sup>3</sup> I subjoin a list of these various readings, following the pages of the present edition —

- 1) p 1, v 1 b sadā nāmanasusso ti keci paṭhanti, tam na sundaram
- 2) p 1, v 1 c Apāre pana tani tassa sasanavaran ti paṭhanti Tesam matena yam-saddo sasanassaddena samānādhikarāno ti daṭṭhabbo Idam vuttam hoti Yam sasanavaram salokapīlo loko piyavati nāmissati ca, tam sasanavaram vidūhi nātabban ti Imasmin ca naye lokapālasaddena Bhagavā pi vuccati, Bhagava hi lokagganīyakattā nippariyāyona lokapulo, tasmā tassā ti lokapālassa Satthuno ti attilo
- 3) p 1, v 1 d vidūhi neyyan ti pi paṭho Tassa paṇḍitehi saka parasantānesu neṭabbam piṇḍetabbam ti attilo.

Yet, it must be borne in mind that, since not every word and phrase of the Netā has been embedded in the Cū,

- Tattha attasantāne pāpanum buggānam, paṇisaṇṇīne bodhanan ti dūtṭhabbān
- 4) p 1, v 3 d Kaccāyanagottamiddṭṭhā ti pi pātho (cf p XXI n)
- 5) p 1, v 4 b Keci nayo cā ti pathanti, tum na sundarān
- 6) p 2, l 15 Gatā ti nātā, matā ti attṭho so eva vā pātho
- 7) p 3, v 1 a Keci assāḍādinavatū ti pathanti Tam na sundarān
- 8) p 3, v 3 c adopts yuttajuttapaṇikkhī for yuttajutti (cf p 201)
- 9) p 3, v 6 c pubbāpaṇena sandhī ti pi pātho (borne out by B)
- 10) p 4, v 19 b Keci samkilese ti pi pathanti (borne out by B, S)
- 11) p 4, v 20 c olokayite te ubbhi ti pi pātho (for munasī volokayite, cf p 208)
- 12) p 4, v 21 b ukkhipiṇṇa yo samāneti ti pi pathanti (cf p 208)
- 13) p 4, v 22 b adopts disālocanito for disālocanena (cf p 208)
- 14) p 4, v 23 ab Keci pana ākāṇā-pada-byaṇjana-| nūttī yo ca niddeso ti pathanti
- 15) p 5, v 26 c adopts saṅkalāyitvā for saṅkhepayato (cf p 210)
- 16) p 8, l 1 has samuṭṭhito instead of saṅghavati (cf p 212)
- 17) p 8, l 8 Imāsu dvīsu paṇṇāsū ti pi pathanti
- 18) p 10, l 23 Yathā kim bhavēyyā ti pi pātho
- 19) p 14, last line adopts avijjāvasesā for avijjā nīvasesā (cf p 214 sq)
- 20) p 15, l 29 imehi catuḥ indriyehi ti pi pāthi (cf p 215)
- 21) p 15, last line padhānan ti pi pātho (cf p 216)
- 22) p 18, l 8 paṭighatthānīyesū ti pi pātho
- 23) p 48, last line but one Keci pana ten' eva brahmacariyenā ti pathanti Tesam maten' ayyā tassa (scilicet aṭṭhasamāpatṭibrahmacariyassa) paṭikkhepo
- 24) p 49, l 6 Ye pana ten' eva brahmacariyenā ti pathanti, tesam ayyam pātho — Vāsīnābhāgīyaṃ nīma suttaṃ dānakathā, sīlakathā, saggakathā, puṇṇāva-

a, *textus receptus* can only be spoken of so far as passages, sentences, words, etc. of the *Netti* have passed into the *Cy*. Another reservation is to be made with regard to the quotations from the Holy Writings. These have readings of their own, which are peculiar to our text and perhaps due to a different recension, and others, which occur also in the MSS of the canonical books. I hold that, from the textual point of view, they are a medley of readings coming from more than one quarter. For a history of the text of the *Netti* they can be set aside, whereas the history of the text of the *Pitakas* is all the more concerned with them.

There remain, of course, a great many readings which have sprung from negligence on part of the copyists. All MSS including the *Cy* partake of them, but B and Com in a less degree than B<sub>1</sub> and S. Taking into account all sorts of errors, the latter two presuppose a MS from which both directly descend, and which probably had its home in Burma. The best MS of our text is B, and the MS from which it descends is the ancestor, direct or indirect,

- 
- pākakathā ti Tattha katamo pāṭho yuttatāro  
ti? Pacchimo pāṭho ti (i.e. the reading of the text), ni-  
ttham gantabbam, yasmā Nibbedhabhagiyam namu  
suttam yā catusaccapākāsanā ti vakkhati, na hi ma-  
hāthero sūvasesam katvā dhammam desova ti  
25) p 49, l 25 mentions the reading *avitarāgehi*, borne  
out by B<sub>1</sub> (cf p 223)  
26) p 52, l 4 *vādānupātā ti pi pāṭho*, *vadanupavattiyo*  
*ti attho*  
27) p 99, l 6 *puṇā aniyitam samatikkamati ti pi pāṭho*  
28) p 108, l 8 *paccāgamanan ti pi pāṭho*  
[29) p 137, l 17 *yājayogo ti pi pāṭho*, *danayutto ti*  
*attho*  
30) p 146, l 5, fi b *vinatto ti pi pāṭho*  
31) p 172, l 20 *pakuppeyyum ti pi pāṭho*  
32) p 176, l 8 *silakkhandena ti pi pāṭho*  
33) p 189, l 3 *maggam janati hitānukampi ti pi pāṭho*]  
The last five Nos refer to readings of canonical texts  
quoted in the *Netti*. Of these No 30 is borne out by the  
MSS

of the MS from which B<sub>1</sub> and S descend. We hereby best account for errors which B has in common partly with B<sub>1</sub> and partly with S. Upon the whole, there is little room for variations, provided that we restrict ourselves to the Netta, properly speaking.

Variations in spelling which occur in the MSS are fitly avoided by my adopting one mode of spelling throughout. As a rule, I gave preference to the spelling of the Sinhalese MS of which, however, the agreement with the Burmese spelling is greater than we are generally prepared to expect. E.g., it always has *by* instead of *vy*, it sometimes spells *gandha* (bond), not *gantha* as in other Sinhalese MSS. As to spelling, consistency would be sought for in vain in one and the same MS, and I, too, may be guilty of one inconsistency or another.<sup>1</sup> But let me not be understood to have corrected indiscriminately and

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<sup>1</sup> E.g., in spelling the nasal before a guttural — *Acru* of our Burmese MSS is the correct spelling of *tt*, which is mostly confounded with *tth* because of their likeness in the Burmese alphabet. On p. 23 and 38 of the present edition, the words *aññatta* (*anyatā* or *anyatva*) and *ekatta* (*ekatā* or *ekatva*) compel me to become more detailed on their behalf. At p. 23, B and B<sub>1</sub> have the spelling *tt* and *tth* one beside the other, S has always *tt*, as in the Sinhalese alphabet *t* and *th* are quite unlike. The Commentary (fol. nan, obv., fourth line from bottom) gives the following explanation to p. 23 — *Ññattham (sic) tidaññam pi byaññanto gavesitabban ti attho Imesam dhammānam atthato ekattan (sic) ti imam ev' attham Na hi yujjati ti idinā vivarati Tena icchātānānam atthato ekattam (sic) vuttam hoti ti Etena na hi yujjati icchāya ca tānāya ca atthato aññattan (sic) ti yathā idam vacanam samatthānam hoti, evam [MS eva] icchā vipariyāye āghatavatthūsu kodho upanāho ca uppijati ti idam pi samatthānam hoti Na tathā jarāmarānavipariyāye ti jarāmarānatānānam atthato aññattam (sic) pi samatthitānam hoti ti etam attham dasseti Imāya yuttīyā ti ādinā Yadi icchātānānam atthato anaññattam (sic), attha kasmā And to p. 38 (fol. co, last line) it says — *Yadi pi atthato (sic) ekam, desinīya pana viseso (i.e. aññatta) vijjati ti dassetum Api cū ti adhi vuttam*. In point of fact, the difference between*

without paying attention to the fact that, in course of time, spelling, too, undergoes variations. Thus, e g, the correct spelling of the participle of necessity in *iyā* is nearly extinct and displaced by *iyā*, whereas the passive in *iyā* or *iyā* is still preserved, at least in most cases. I suppose that the scribe of the Sinhalese MS, who had before himself either a Burmese pattern or a Sinhalese made after a Burmese, was induced to spell differently by what he bore in his memory and hand from antecedent exercises.

As regards the metric, I have removed irregularities in number or quantity of syllables whenever I could do it without altering much the traditional form. *Slokas*, the metric of which may be cured by dropping a syllable, e g *am* before a vowel in the next word, *iy* instead of *y*, *are*, in my opinion, not to be freed from their irregularity, because they were intended to be sung, and it is easy to contract two syllables (or to protract one) while singing. There are instances, however, where our endeavour to cure the metric is necessarily stopped. Thus, e g, we meet with supernumerary words and many other inconveniences, which it is better to leave untouched.

I have taken pains, in order to trace the very numerous quotations from the sacred texts which are interspersed in the *Netti*, especially in the *Sāsanapattihana*-portions of it. For about the first half of the work, I am glad to say, Professor Rhys Davids has facilitated my labours by having ably annotated in his MS nearly thirty references. In spite of this kind aid and my own repeated perusal of the printed *Pitaka* books, I have to confess many failures. May others succeed better, and I have the comfort — *πρόνος δ' εὐλογέης*! I omitted to refer to such passages as are very frequent in our Pāli books and therefore familiar to all scholars, and I have marked with 'Cf' passages of which the text referred to does not present an exact

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*anyatā* = *aññatta*, and *anyātha* = *amattā*, *ekata* *ekatta*, and *ekātha* = *ekāttha* is a very small one

parallel. All quotations from the Sacred Scriptures<sup>1</sup> are printed in italics.

The Commentary on the *Netti* by Dhammapāla fills 187 leaves, 9 lines to the leaf, and so I had the alternative to give either nothing or extracts from it in good number and selection. It is precisely the latter that we need for the understanding of the *Netti*. My only MS. of the Cy was the Mandalay MS, but, as it is a very good and well-written copy, and other copies are rare, I hazarded, methinks, nothing in holding to it alone.

There is in the commentary on the *Hārasampāta*<sup>2</sup> an additional discussion<sup>3</sup> about the sixteen *hārasampātas* which covers fol. 1a, rev., first line till fol. 10, obv., fourth line. It is headed by Dh. v 2, and immediately the question is put *Tiṭṭha katamo desanā-hārasampāto?* That is to say, it substitutes for the *Hārasampāta* of the *Netti* an independent analytical research, in which only the frame-work of the *Netti* is retained. I deem it important enough to subjoin it in an Appendix. The Extracts from the Cy are printed with all orthographical peculiarities of my MS, and if corrections were needed, the incorrect form is always put in the foot notes.

In conclusion, I have to offer my sincere thanks to the authorities of the India Office Library for their having lent me three MSS, and to Professor Rhys Davids for his kindness in allowing me the use of two MSS in his possession. I wish also to thank my friend Professor Leumann, who by helping me over some metrical difficulties in the first pages has laid me under much obligation.

Würzburg (Bavaria)  
September 1900

THE EDITOR

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<sup>1</sup> An asterisk in the margin indicates that the Cy is to be consulted. <sup>2</sup> It closes thus (fol. 1a, obv., last line) — *Sesam ettha paṭikkhāva-samāopana-hārasampātesu yam vattabham, tam pubbe vuttanayattā uttānam eva*. <sup>3</sup> It is introduced by the words (l. c.) — *Api c'ettha hārasampātamiddeso munā pi nayena vedittabbo*.





Namo Tassa Bhagavato Arihato sammāsambuddhassa

SAMGAHAYĀRA.

2 Yam loko pūjayate | salokapālo sadā namassati ca  
 tass' eta<sup>3</sup> sāsanavai am | vidūhi ñeyyam naravarassa 1  
 Dvādaśa padāni suttam | tam sabbam byañjanañ ca attho ca  
 tam viññeyyam ubhayam | ko attho byañjanam katummam?—2  
 Solasa hīnā Netti | pañca nayā sāsanassa pariyeṭṭhi \*  
 aṭṭhāsa mulapadā | Mahākaṣṭhena<sup>4</sup> nidditthā 3  
 Hūi byañjanavaiyo | suttassa nayā layo ca suttattho  
 ubhayam paṇḍitāhitam | vuccati suttam jathāsuttam 4  
 Ya e'evaṃ desanī yañ ca | desitam ubhayam eva viññeyyam  
 tatrayam ānupubbī | navavidhasuttantapariyeṭṭhi<sup>5</sup> ti<sup>6</sup>. 5

VIBHĀGAVĀRA.

## I

### Uddesavāna.

1. Tattha katamo solasa hāṇī?

Desanā, vicayo, yutti, padatṭhāno, lakkhano, catubyūho,  
 āvatto, vibhatti, parivattano, vevacano<sup>7</sup>, paññatti, oṭaṇo,  
 sodhano, adhiṭṭhāno, parikkhāno, samālopano itī

<sup>1</sup> *Titles not in the MSS*

<sup>a</sup> Metie Aṇṇī, v 1 Jaḡhanacapalā, vv 2—4 Pathyā,

v 5 Mukhaśapalā (pāda a Vipulā)

3 otam, B, S                      4 Mahā°, B, S

<sup>5</sup> *osuttam paṇṇo*, S <sup>6</sup> *B adds sangahavāṇo* <sup>7</sup> *om S*

Tassānugṛhī —

<sup>1</sup>Desanā<sup>1</sup> vīcayo yuttī | padaṭṭhano ca lakkhano  
catubyūho ca āvatto | vibhatti parivattano<sup>2</sup>  
vevacano ca<sup>3</sup> pañnatti | olaṃno ca soḍḍhano  
adhiṭṭhāno paṭikkhāno | samānopano<sup>3</sup> soḷaso  
<sup>4</sup>Ēte solasa hānā | pakittatā atthato asampkṃṇa  
etesāñ c'eva<sup>5</sup> bhavati | vitthānataya nayavbhatti ti.

2 Tattha katame pañca nayā?

Nandiyāvatto, tipukkhalo, sihavikkhito, disālocano, an-  
kuso iti

Tassānugṛhī —

<sup>6</sup>Paṭhamo nandiyāvatto | dutiyo ca tipukkhalo  
sihavikkhito nāma | tatiyo nayalañjako  
Disālocanam āhamsu | catuttham nayam uttamam  
pañcama ankuso nāma | sabbe pañca nayā gatā ti.

3 Tattha katamāni aṭṭhāsiya mūlapadāni?

Nava padāni kusalāni, nava padāni akusalāni.

a) Tattha<sup>7</sup> katamāni nava padāni akusalāni?

Tanhā, aviyyā, lobho, doso, moho, subhasāññā, amcasāññā,  
attasāññā ti

Imāni nava padāni akusalāni, yattha sabbo akusalā-  
pakkho sangham samosaṇaṇam gacchati.

b) Tattha katamāni nava padāni kusalāni?

Samatho, vipassanā, alobho, adoso, amoho, asubhasāññā,  
dukkhasāññā, amccasāññā, anattasāññā ti

Imāni nava padāni kusalāni, yattha sabbo kusalapakkho  
sangham samosaṇaṇam gacchati.

Tatr' idam uddānaṃ —

<sup>8</sup>Tanhā ca aviyyā pī<sup>9</sup> ca | lobho doso tath' eva moho ca<sup>9</sup>  
catu<sup>10</sup> ca vipallāsā | kilesabhūmi<sup>11</sup> nava<sup>12</sup> padāni.

<sup>1</sup> Metre Pathyivatta, v. 2 ed Vipulā Pīṅgalassa

<sup>2</sup> om S <sup>3</sup> pañcadasā (°daso, S.) samu, B, S.

<sup>4</sup> Metre Ariyā (Pathya) <sup>5</sup> āeva, B, B, S. add tathā.

<sup>6</sup> Metre Pathyivatta <sup>7</sup> from tattha to akusalāni not in S.

<sup>8</sup> Metre Ariyā (Pathya). <sup>9</sup> om. B, S.

<sup>10</sup> cattāro, S <sup>11</sup> °bhūmi, B, <sup>12</sup> na nava, S.



Veyacanāni bahūni <sup>1</sup>   sutto vuttāni ekadhammassa	
yo jānati suttavidū   vevacano nāma so hāro	10
Ekam Bhagavā dhammam   pannattulu vividhiṇi deseti	
so akāro ñeyyo   pannatti nāma hāro <sup>2</sup> ti.	11
Yo ca pahiccuppādo   indriyakhandhā ca dhātu-āyatanā	
etehi otarati yo <sup>3</sup> otarano nāma so hāro	12
Vissajjitamhā <sup>4</sup> pañhe   gāthāyaṃ pucchitāyaṃ mabbha	
suddhāsuddhapariikkhā   hāro so <sup>5</sup> sodhanaṃ namā.	13
Ekattatāya dhammā   ye pi ca vemattatāya niddittha	
te na vikappayitabbā   eso kāro adhiṭṭhāno.	14
Ye dhammā yaṃ dhammam   janayanti ppaccayā <sup>6</sup> paṇṇa	
parato	
hetum avakaddhayitvā   eso hāro pariikkhāro	15
Ye dhammā yaṃ mūlā   ye c'ekattā pakasitā munna	
te <sup>7</sup> samāropayitabbā <sup>8</sup>   esa samāropano hāro	16
Tanhañ ca ayyaṃ pi <sup>9</sup> ca   samathena vipassanaya yo neti	
sacchehi yojayitvā   ayam nayo nandiyāvatto	17
Yo akusale samūlehi   neti kusalo ca kusalamūlehi	
bhūtam tatham avitatham   tīpukkhalam taṃ nayaṃ ahu	18
Yo neti vipallāsehi   kilēso <sup>10</sup> indriyehi saddhammo	
etam nayam nayavidū   sihavikkhītam <sup>11</sup> ahu	19
Veyyakaranesu hi ye   kusalākusale tahi <sup>12</sup> tahi <sup>13</sup> vutta	
manasā olokayate <sup>14</sup>   tam <sup>15</sup> khu <sup>16</sup> disalocanaya <sup>17</sup> ahu	20
Oloketvā <sup>18</sup> disalo-   canena <sup>19</sup> ukkhipiya yaṃ samanehi	
sabbe kusalākusale   ayam nayo ankusō nāma.	21
Solasa hārū paṭhamam   disalocanena <sup>20</sup> disā viloketvā	
samkhipiya ankusena hi   nayehi tūhi maddiso <sup>21</sup> suttaṃ	22
<sup>22</sup> Akkhaṇam padam byañjanam   mūtti tath' eva niddeso	
ākārachatṭhavadanam   ettāva <sup>23</sup> byañjanam sabham	23

<sup>1</sup> bahūni, B. B.<sup>2</sup> viśa°, S<sup>3</sup> om S<sup>4</sup> paccayā, B. S<sup>5</sup> no, S<sup>6</sup> samā°, B., sammā°, S<sup>7</sup> om B. S<sup>8</sup> samkilēso, B. S<sup>9</sup> the trochee in the fourth foot is a metrical archaism<sup>10</sup> tahi tahi, B.<sup>11</sup> volo°, B., B. S add te<sup>12</sup> api hi tam disā°, S<sup>13</sup> olokayitvā, B. S<sup>14</sup> disā°, S<sup>15</sup> disā°, B. S, the amphibrach in an odd foot!<sup>16</sup> maddisse, S<sup>17</sup> Two morae are wanting at the

beginning of this line

<sup>18</sup> ettāvātā, B.

Samkāsanā pakāsanā<sup>1</sup> vivaṇanā | vibhajanuttānikamma-  
 • paññatti<sup>2</sup>

etehi cnaḥi padehi | attho kammañ ca<sup>3</sup> maddiṭṭham 24

Tiṇi ca nayā anūnā<sup>4</sup> | atthassa ca cha ppadāni<sup>5</sup> ganitāni

navahi padehi Bhagavato | vacanass<sup>6</sup> attho samāyutto 25

Atthassa<sup>6</sup> nava padāni | byañjanapariyeythi<sup>7</sup> catubbisam<sup>7</sup>

ubhayam samāhepayato | tettiṃsā ettikā<sup>8</sup> Netti ti 26

Niddesavāro niṭṭhito<sup>9</sup>

### III

#### Patimiddesavāra

##### A

#### Hāravibhanga

##### § 1 Desanā hāra

1 Tattha katamo desanā-hāro?

Assādādinavatā ti gāthā ayam desanā-hāro

2. Kim desayati?

Assādan, ādinavam, missāyanam, phalam, upāyam, ānattim

*Dhammaṃ vo bhikkhave desissāmi ādikalyāṇam magghe  
 kalyāṇam pariyośānakalyāṇam sūttam sabyañjanam, kevala-  
 pariṇipunnam parisuddham brahmacariyam pakāsessāmī<sup>10</sup> ti*

a) Tattha katamo assādo?

Kāmam hāmayamānassa tassa ce tum samajjhati

addhū<sup>11</sup> pūtimano<sup>12</sup> hoti luddhā macco yad icchatī ti

(S N IV, 1, 1 = v 766)

ayam assādo

b) Tattha katamo ādinavo?

<sup>1</sup> all MSS insert pakāsanā against the metre.

<sup>2</sup> vibhaja°, S. <sup>3</sup> om S

<sup>4</sup> anunnā, S <sup>5</sup> pad°, B

<sup>6</sup> B, adds ca

<sup>7</sup> bbisā, B, S <sup>8</sup> ettakā, B,

<sup>9</sup> om B <sup>10</sup> pakāsessāmī, S

<sup>11</sup> saddhā, B,

<sup>12</sup> piti°, B B, the Burmese MSS always have piti

*Tassa 'ce kāmāyānassa<sup>1</sup> chandagātassa janitu o*

*te<sup>2</sup> kāmā pariḥāyanti sallavuddho va rupputi ti* (v 2 = v 767)

ayam ādinavo

c) Tattha katamaṃ nissaiṇaṇṇaṃ?

*Yo kāme parivajjeti sappasseva padā sro*

*so 'mam visattikam loke sato samatvattatī ti* (v 3 = v 768)

idam nissaiṇaṇṇaṃ.

aa) Tattha katamo assado?

*Khettaṃ vatthum hiraṇṇaṃ vū gavassaṃ<sup>3</sup> dāsaporisaṃ*

*thiyo bandhū<sup>4</sup> puthukāme yo nāro anugijjhati ti* (v. 4 = v 769)

ayam assādo

bb) Tattha katamo ādinaṇṇo?

*Abalā nam baḷiyanti<sup>5</sup> maddante nam purissayū*

*tato nam dukkham anveti nāvam bhinnam vodahan ti* (v 5 = v. 770)

ayam ādinavo

cc) Tattha katamaṃ nissaiṇaṇṇaṃ?

*Tasmā janitu sadā sato kāmāni parivajjaye*

*te pahūya tare ogham nāvam sitvā va pārayū ti* (v 6 = v. 771)

idam<sup>6</sup> nissaiṇaṇṇaṃ.

d) Tattha katamaṃ phalaṃ?

*Dhammo have raḷḷhati dhammacārīṃ*

*chattam mahantam yatha<sup>7</sup> vassakāle*

*esānisaṃiso<sup>8</sup> dhamme sucinne*

*na duggatim gacchati dhammacārī ti* (Of Thag v 303, Jāt vol IV, p 54sq, p. 496)

idam phalaṃ.

e) Tattha katamo upāyo?

*Sabbe saṅkhārā aniccā ti | pe<sup>9</sup> | dukkhā<sup>10</sup> ti | pe<sup>9</sup> |*

*Sabbe dhammā anattā ti yadā paññāya passati*

*attha nibbindatī dukkhe esa maggo visuddhiya ti* (Dhp. vv 277-79)

ayam upāyo

<sup>1</sup> kāmāyānassa, B<sub>1</sub>. om S <sup>3</sup> gavassaṃ, B<sub>1</sub>. S.

<sup>4</sup> oḍhu, all MSS <sup>5</sup> baḷi<sup>o</sup>, B<sub>1</sub>. S, paḷi<sup>o</sup>, B. <sup>6</sup> om B.

<sup>7</sup> yathā, all MSS exc Com. <sup>8</sup> eso m<sup>o</sup>, B. <sup>9</sup> pa, B. <sup>10</sup> om. B<sub>1</sub>.

f) Tattha katamā ānatti?

*Cakkhumā visamānīva vijaṃmāne parakkamā<sup>1</sup>  
pandito jīvalohasmin<sup>2</sup> pāpāni parinajaye ti* (Ud p, 50)  
ayam ānatti

*Suññato loham avekkhassu*

*Mogharājā (ti ānatti) sadā sato (ti uppāyo<sup>3</sup>)*

*attānudittham āhacca*

*evam maccutaro siyā (ti idam phalam) (S N V, 16, 4  
= v 1119)*

Tattha Bhagavā ugghatitāññussa<sup>4</sup> puggalassa nissai-  
nam desayati, vipaṇcitāññussa<sup>5</sup> puggalassa ādinavañ ca  
nissaijanañ ca desayati,<sup>6</sup> neyyassa<sup>6</sup> puggalassa assādañ ca  
ādinavañ ca nissaijanañ ca desayati

*Tattha catasso paṭipadā cattāro puggalā ca<sup>7</sup>*

Tanhācarito mando satindriyena<sup>8</sup> dukkhāya paṭipadāya  
dandhabhinnāya<sup>9</sup> niyyāti satipatthānehi nissayehi Tanhāca-  
rito udatto samādhindriyena<sup>9</sup> dukkhāya paṭipadāya khippā-  
bbhināya<sup>9</sup> niyyāti jhānehi nissayehi Ditthacarito mando  
viñindriyena sukhāya paṭipadāya dandhabhinnāya<sup>10</sup> niyyāti  
sammappadhānehi<sup>10</sup> nissayehi Ditthacarito udatto paññin-  
driyena<sup>11</sup> sukhāya paṭipadāya khippābbhināya<sup>10</sup> niyyāti  
saccehi nissayehi

Ubho tanhācaritā samathapubbangamāya vipassanāya  
niyyanti iṅgaṇi iṅgāya<sup>12</sup> cetovimuttiyā Ubho ditthacaritā  
vipassanāpubbangamena samathena niyyanti āviṇṇaviṇṇāya  
paññāvimuttiyā

Tattha ye samathapubbangamāhi paṭipadāhi niyyanti,  
te nandiyāvattena nayena hātabbā, ye vipassanāpubbanga-  
māhi paṭipadāhi niyyanti, te sihaviṇṇāhena nayena hātabbā

<sup>1</sup> jiva°, B, <sup>2</sup> uppāyo, S <sup>3</sup> om S

<sup>4</sup> ugghatit°, S <sup>5</sup> vipatitāññussa, S

<sup>6</sup> thus all MSS, B, inserts Bhagavā

<sup>7</sup> om B B<sub>1</sub>, cf A IV, 133 (vol II, p 135); P P IV, 5  
(p 6), — A IV, 161 (vol II, p 149)

<sup>8</sup> satī-mind°, B S <sup>9</sup> sahamind°, S <sup>10</sup> sammapp°, B

<sup>11</sup> pañcindr°, S <sup>12</sup> iṅgacarito iṅgāya, S



3 Svāyaṃ<sup>1</sup> hāro kattha sambhavatī?

Yassa<sup>2</sup> Sāthī<sup>3</sup> vā dhammam desayati aññataro va<sup>4</sup> garuṭṭhāṇiyo sabrahmacārī, so taṃ dhammam sutva saddham patilabbhati

Tattha yā vimamsā ussāhiṇā tulanā<sup>5</sup> upaparikkhā, ayam sutamaya paññā<sup>6</sup> Tathā suteni<sup>7</sup> missayena ya vimamsi tulanā upaparikkhā manasānupekkhanā, yam cintāmayi paññā

Imāhi dvīhi paññāhi manasikārasampayuttassa yam nānam uppajjati dassanabhūmiyam vā bhāvanabhūmiyam va, ayam bhāvanāmayi paññā, parato ghosā sutamaya paññā, paccattasamuṭṭhitā yonisomanasikāṇā cintāmayi paññā, yam<sup>8</sup> parato ca ghosena paccattasamuṭṭhitena ca yonisomanasikāena nānam uppajjati, ayam bhāvanāmayi paññā

Yassa imā dve paññā atthi, sutamaya cintāmayi ca, ayam ugghatitāññū<sup>9</sup> Yassa sutamaya paññā atthi cintāmayi n'atthi, ayam vipaṇcitāññū<sup>10</sup> Yassa n'eva sutamaya paññā atthi na cintāmayi, ayam neyyo

4 Sāyam dhammadesanā kiṃ desayati?

Cattāri saccāni dukkham, samudayaṃ, nirodhaṃ, maggaṃ

Ādinavo<sup>11</sup> phalaṃ ca dukkham, assādo samudayo<sup>12</sup>, nissaranam nirodho, upāyo<sup>13</sup> ānatti ca<sup>14</sup> maggo

Imāni cattāri saccāni

Idam dhammacakkam, yathāhi Bhigavā

*Idam dukkham ti me bhikkhave Bārāṇasīyam Isipatane Migadāye anuttaram dhammacakkam pavuttitaṃ appatīvattiyam saññanena vā brāhmanena vā devena vā Māreṇa vā Brāhminā vā kenaci vā lokasmin*

Sabbam dhammacakkam

Tattha aparimāṇā padā, aparimāṇā akkharā, aparimāṇa byañjanā, aparimāṇā ākārā neruttā<sup>15</sup> middesā, Etass' eva atthassa samkāsaṇi pakāsaṇā vivaṇā vibhajana uttami-kammam paññatti iti p<sup>16</sup> idam dukkham ariyasaccam

*ayam dukkhasamudayo ti me bhikkhave Bārāṇasīyam Isipatane Migadāye anuttaram dhammacakkam pavuttitaṃ |*

<sup>1</sup> svāham, B B<sub>2</sub>. <sup>2</sup> tassa, S, also Com <sup>3</sup> om. S.

<sup>4</sup> tulanā, S <sup>5</sup> om B<sub>2</sub> <sup>6</sup> ugghā<sup>17</sup>, B<sub>2</sub> <sup>7</sup> vipaci<sup>18</sup>, S

<sup>8</sup> B adds ca. <sup>9</sup> S adds ca <sup>10</sup> upāyo, S. <sup>11</sup> niruttā, S

pe<sup>1</sup> | *Ayam dukkhanuodho ti me bhikkhave* | pe<sup>2</sup> | *Ayam dukkhanuodhagāminī paṭipadā ti me bhikkhave* Dārāna-siyaṃ Isipatane Migadāye anuttaram dhammacakkham pavattitaṃ<sup>3</sup> appativattiyam samanena vā brāhmaṇena vā de vena vā Mārena vā Brahmunā vā kenaci jū lokasmim

Tattha aparimāṇā padā, aparimāṇā akkhaṇā, aparimāṇā byañjanā, aparimāṇā ākāreṇi neuttā niddesā Etass' eva atthassa saṃkāsanā pakāsanā vivaṇā vibhajanā uttānikammam paññatti itī p'idam dukkhanuodhagāminī paṭipadā ariyasaccam

Tattha Bhagavā akkhaṇehi saṃkāseti, padehi pakāseti, \* byañjanehi vivaṇeti, ākārehi vibhajati, nuuttāni uttānikaroti, niddesehi paññāpeti

Tattha Bhagavā akkhaṇehi ca padehi ca ugghaṭeti<sup>4</sup>, byañjanehi ca ākārehi ca vipaṇcayati<sup>5</sup>, nuuttāni ca niddesehi ca vitthāreti

Tattha ugghaṭanā ādi, vipaṇcanā majjhe, vitthāranā pariyoṣānam

So 'yaṃ dhammavimūyo ugghatiyanto<sup>4</sup> ugghatitaññu-<sup>4</sup> puggalam<sup>4</sup> vineti, tena naṃ āhu ādikalyāṇo ti, vipaṇciyanto vipaṇcitaññupuggalam vineti, tena naṃ āhu majjhe kalyāṇo ti, vitthāriyanto neyyapuggalam vineti; tena naṃ āhu pariyoṣānakalyāṇo ti

Tattha cha ppadāni uttho saṃkāsanā, pakāsanā, vivaṇā, vibhajanā, uttānikammam, paññatti

Imāni cha ppadāni attho

Cha ppadāni byañjanam akkhaṇam, padam, byañjanam, ākāro, nuutti, niddeso

Imāni cha ppadāni byañjanam

Tonāha Bhagavā —

*Dhammam vo bhikkhave desissāmi ādikalyāṇam majjhe kalyāṇam pariyoṣānakalyāṇam sāttham subyañjanam, Ieva-* lam<sup>6</sup> *paripunnam<sup>6</sup> parisuddham<sup>6</sup> ti<sup>6</sup>*

<sup>1</sup> pa, B B.

<sup>2</sup> pa, B, la, B., S only has ayam dukkhanuodho

<sup>3</sup> S inserts pe <sup>4</sup> ugghā°, S <sup>5</sup> °ciyati, S <sup>6</sup> om B

- Kevalān ti lokuttaram na missam lokiyehi, dhammehi. Paripunnān ti paripūnam anūnam<sup>1</sup> anātrekam. Parisuddhan ti nimmalam sabbamālapagatam pariyoḍātam upatthitāni sabbavissesānam
- \* Idam vuccati Tathāgatapadam itī pi, Tathāgatanisovitam itī pi, Tathāgataañjitaṃ itī pi. Ato<sup>2</sup> c'etāni brāhmacariyam paññāyati. Tenāha Bhagava — *Kevalāni paripunnāni parisuddhāni brāhmacariyāni pakāśessumī<sup>3</sup> ti.*
- \* 5 Kesam ayaṃ dhammadesanā?  
Yoginam. Tenāha āyasmā Mahākaccēno<sup>4</sup> —  
Assāḍādinavatā<sup>5</sup> | nissaiyanam pi ca<sup>5</sup> phalam upāyo ca  
ānatti ca Bhagavato | yoginam desanā hāro ti  
Niyutto desanā hāro.

## § 2 Vicīya hāra

- 1 Tattha<sup>6</sup> katamo vicayo-hāro?  
Yaṃ pucchitāni ca vissajjitāni cū ti gāthā ayaṃ vicayo-hāro
- 2 Kim vicināti?  
Paḍaṃ<sup>6</sup> vicināti<sup>6</sup>, pañham vicināti, vissajjanam vicināti, pubbāparānam vicināti, assāḍam vicināti, ādinavam<sup>6</sup> vicināti<sup>6</sup>, nissaiyanam vicināti, phalam vicināti, upayaṃ vicināti,  
\* ānattim vicināti, anugītiṃ vicināti, sabbe nava sutlante vicināti
- \* 3 Yathā kim bhava?  
Yathā āyasmā Ajito Pāṇiyane Bhagavantam pañham pucchati —  
*Ken' assu nivuto loko (icc āyasmā Ajito)*  
*ken' assu na ppakāseti*  
*kissābhilepanam bhiṇṇa*  
*kim su tassa mahabbhayan ti?* (S N V, 2, 1 = v 1032).  
Imāni cattāni padāni pucchitāni  
So eko pañho, Kasmā? Ekavatthupariṅgalā

<sup>1</sup> anunnam, S      <sup>2</sup> atho, B      <sup>3</sup> pakāśessumī, B. S  
<sup>4</sup> kaccāyano, B. B.,      <sup>5</sup> B adds ca  
<sup>6</sup> om S, from here down to the verses Savanti sabbadhi sotā sqq. on p 12 all in d'Alwis, *Introd.* p 106—8

Evam hi āha: ken' assu nivuto loko ti? Lokādhutthānam pucchati Ken' assu na ppakāsati ti? Lokassa appakāsanaṃ pucchati Kīssābhilepanaṃ biṇṇi ti? Lokassa abhilepanaṃ pucchati Kim su tassa mahābhayaṃ ti? Tass' eva lokassa mahābhayaṃ pucchati

Loko tividho kilesaloko, bhavaloko, mūḍiyaloko

Tattha viṣṣajjanā —

*Avijjāya nivuto loko (Aṇḍā ti Bhagavā)*

*viviechā pamādā na ppakāsati*

*jappābhilepanaṃ biṇṇi*

*dukkhaṃ assa mahābhayaṃ ti (v 2 = v 1033)*

Imāni cattāni padāni imehi catūhi padehi viṣṣajjitāni, paṭhamam paṭhamena, duttiyam duttiyena, tatiyam tatiyena, catuttham catutthena

a) Ken' assu nivuto loko ti pañhe Avijjāya nivuto loko ti viṣṣajjanā

Nivāraṇehi nivuto loko, avijjā-nivāraṇā hi sabbe suttā, yathāha Bhagavā — Sabbasattānaṃ bhikkhāre sabbarūpānaṃ sabbaḥhūtānaṃ pariyāyato ehaṃ eva nīraṇaṇaṃ vadāmi, yad idam avijjā, avijjānīraṇā hi sabbe suttā Sabbas ca<sup>1</sup> bhikkhāre avijjāya nirodhā cāgā patimissaggaṃ n'atthi sattānaṃ nīraṇaṇaṃ ti<sup>2</sup> vadāmi<sup>3</sup> ti.

Tena ca paṭhamassa padassa viṣṣajjanā yuttā

b) Ken' assu na ppakāsati ti pañhe Viviechā pamādā na ppakāsati ti viṣṣajjanā

Yo puggalo nīraṇaṇehi nivuto so viviechati, viviechā nāma vuccati vicikicchā, so vicikicchanto nābhisaḍḍhāti, anābhisaḍḍhanto<sup>4</sup> viṇṇaṃ nābhatati akusalānaṃ dhammānaṃ pahānāya kusalānaṃ dhammānaṃ sacchikīyāya, so idha pamādānaṃ anuyutto viharati, pamatto sukhe dhamme na uppādiyati<sup>5</sup>, tassa te anuppādiyamānā na ppakāsanti, yathāha Bhagavā —

*Dāre santo pakāsanti Himavanto va pabbato asanti<sup>6</sup> ettha na dissanti rattikhattā<sup>7</sup> yathā<sup>8</sup> sarā<sup>9</sup> (Dhp v 304) te gūṇehi pakāsanti kuttīyā ca yasena cā ti*

<sup>1</sup> ayasmā, B. <sup>2</sup> 'va, B. <sup>3</sup> om S.

<sup>4</sup> 'mi (without ti), B. S. <sup>5</sup> nābhī<sup>10</sup>, B. <sup>6</sup> odayati, B.

<sup>7</sup> rattim khittā, B. <sup>8</sup> B. puts yathā after sarā

Tena ca dutiyassa padassa vissajjanā yuttā

c) Kassābhilepanam<sup>1</sup> biṇṣi ti pañhe Jappābhilepanam  
biṇṣi ti vissajjanā Jappā nāma vuccati tanha, sā katham  
abhiṇṇipati, yathāha Bhagavā —

*Ratto attham na janāti ratto dhamman na passati*

*andhatamam<sup>2</sup> tadā hoti yam rūgo sahate naran ti* (Cf

Mahāvastu I, p 244, 3 sq, A IV, p 96, Snp I, p 51)

Sāyam tanhā āsattibhūlassa puggalassa evam abhiyappā  
ti karitvā tattha loko abhiṇṇito nāma bhavati

Tena ca tatiyassa padassa vissajjanā yuttā

d) Kim su tassa mahabbhayan ti pañhe Dukkham  
assa mahabbhayan ti vissajjanā

Duvidham dukkham kāyikaṃ ca cetasikaṃ ca Yam  
kāyikaṃ idam dukkham, yam cetasikaṃ idam domanassam  
Sabbe sattā hi dukkhasa ubbiṇṇanti<sup>3</sup> N'atthi bhayam  
dukkhena samasamam, kuto vā pana<sup>4</sup> uttaritāram? Tisso  
dukkhatā dukkhadukkhatā, viparināmadukkhatā<sup>5</sup>, sam-  
khāradukkhatā Tattha loko odhiso kadaci karahaci<sup>6</sup>  
dukkhadukkhataya muccati Tathā viparināmadukkhatāya,  
Tam kassa hetu? Honti loka appābādha pi dighayukā pi,  
Sankhāradukkhatāya<sup>7</sup> pana loko anupādisesīya nibbāna-  
dhātuya muccati<sup>8</sup> Tasmā sankhāradukkhatā dukkham  
lokassa ti katvā Dukkham assa mahabbhayan ti

Tena ca catutthassa padassa vissajjanā yuttā.

Tenāha Bhagavā — Avijjāya nivuto loko ti

*Savānti sabbadhī<sup>9</sup> sotā (icc āyasmā Ajito)*

*sotānam kim nivāranam*

*sotānam samvaram biṇṇi*

*Iena solā puthiyya<sup>10</sup> e<sup>2</sup> 10 (v 2 = v 1034)*

Imāni cattāni padāni pucchitāni

Te dve pañhā Kasmā? Imehi bahvādhivacanena  
pucchitā

<sup>1</sup> thus all MSS

<sup>2</sup> andham tamam, S

<sup>3</sup> uppajjanti, S

<sup>4</sup> S adds tassa.

<sup>5</sup> B B<sub>1</sub> put vipari<sup>o</sup> after sankhāra<sup>o</sup>

<sup>6</sup> kattaci, B<sub>1</sub>.

<sup>7</sup> samsāradukkham tāya, S

<sup>8</sup> vuccati, B

<sup>9</sup> °dhi, B B<sub>1</sub>.

<sup>10</sup> pudhi<sup>o</sup>, B B<sub>1</sub>.

Evam samāpannassa<sup>1</sup> lokassa evam samkiliṭṭhassa<sup>2</sup> kim lokassa vodānam vutthānam iti? Evam hi<sup>3</sup> nāha savanti sabbadhi<sup>4</sup> sotā ti Asamāhūtassa savanti abhiyjhā byāpāda-pamāḍabahulassa Tattha yā abhiyjhā ayam lobho akusalamūlam, yo byāpādo ayam doso akusalamūlam, yo pamādo ayam mohho akusalamūlam Tass' evam asamāhūtassa chasu āyatanesu tanhā savanti rūpatanhā, sadda-tanhā, gandhatanhā, rasatanhā, phothhabbatanhā, dhamma-tanhā, yathāha Bhagavā —

*Savati<sup>5</sup> ti<sup>6</sup> kho bhikkhave chann' etam ajjhātikānam āyatanānam adhvācanam Cakkhu<sup>6</sup> savati manāpikesu rūpesu, amanāpikesu paṭhaññati<sup>7</sup> Sotam | pe<sup>8</sup> | ghānam jivhā kāyo<sup>9</sup> mano savati manāpikesu dhammesu, amanāpikesu paṭhaññati<sup>7</sup> ti<sup>9</sup>*

Iti sabbā ca savati sabbathā ca savati

Tenāha — Savanti sabbadhi sotā ti

a) Sotīnam kim nīvānaṃ ti paṇiyutthānavighātaṃ pucchati Idam vodīnam

b) Sotīnam samvāraṃ biḍhi kena sotā pithiyare<sup>10</sup> ti anusayasamugghātaṃ<sup>11</sup> pucchati Idam vutthānam.

Tattha vissajjanā —

*Yāni sotāni lokasmim (Aṅgā ti Bhagavā)*

*sati tesam nīvāranam*

*sotānam samvaram biḍmi<sup>12</sup>*

*paññāy' ete pithiyare<sup>10</sup> ti (v 4 = v 1035)*

Kāyagatāya satiyā bhāvitīya<sup>13</sup> bahulikātaya<sup>14</sup> cakkhu nāvīñchati<sup>15</sup> manāpikesu rūpesu, amanāpikesu na paṭhaññati

sotam | pe<sup>16</sup> | ghānam jivhā kāyo mano

nāvīñchati<sup>17</sup> manāpikesu dhammesu, amanāpikesu na paṭhaññati Kena kāraṇena? Samvutanivāritattā indri-

<sup>1</sup> sammā°, S

<sup>2</sup> B<sub>1</sub> adds lokassa

<sup>3</sup> °dhi, B B<sub>1</sub>

<sup>4</sup> °ti, B<sub>1</sub> S

<sup>5</sup> ca, B<sub>1</sub>, B adds ca

<sup>6</sup> cakkhum, B<sub>1</sub>

<sup>7</sup> °ti ti, S

<sup>8</sup> pa, B, om B<sub>1</sub>

<sup>9</sup> om B<sub>1</sub>

<sup>10</sup> pidhi°, B B<sub>1</sub>

<sup>11</sup> anussaya°, S

<sup>12</sup> om S

<sup>13</sup> vibhā°, B<sub>1</sub>

<sup>14</sup> bahuli°, B B<sub>1</sub>

<sup>15</sup> nāvīcchati, S

<sup>16</sup> pa, B, om B<sub>1</sub>

<sup>17</sup> na viñjhati, S

yānam Kena te samvutamivāritā? Sati-ānakkhena<sup>2</sup> Tenāha Bhagavā — 'Sati tesam nivāṇanan ti

Paññāya anusayā<sup>3</sup> pahīyanti, anusayesu pahīnesu pari-yuṭṭhānā pahīyanti Kissa anusayassa<sup>4</sup> pahinatta<sup>5</sup> 'Tam yathā khandhavantassa iukkhaṣṣa anavasesamūluddharāno<sup>6</sup> kate pupphaphalāpavāṇankuraasantatī<sup>6</sup> samucchinna bhavati, evaṃ anusayesu pahīnesu pari-yuṭṭhānasantatī samucchinna bhavati pidahitā paṭicchannā Kena? Paññāya. Tenāha Bhagavā — Paññāy' ete pūthiyya<sup>7</sup> ti

*Puññā c'eva sati ca (icc āyasmā Ajito)*

*nāmarūpañ<sup>8</sup> ca māṇsa*

*etam me puttho pabūhi*

*katth' etum uparuyhatī ti<sup>9</sup> —*

*Yam etam pañham apucchi<sup>9</sup>*

*Ajita tam vadāmi te*

*yattha nāmañ ca rūpañ cā*

*asesam uparuyhatī*

*viññānassa nirodhena*

*eti<sup>10</sup> etam uparuyhatī ti (vv 5 6 = vv 1036 1037)*

Ayā pañho anusandhū pucchati Anusandhū pucchanti kim pucchati?

Anupādisesaṇi nibbānadhātum

Tiṇi ca saccāni samkhātāni<sup>10</sup> nirodhadhammaṇi dukkham, samudayo, maggo Nirodho asamkhato<sup>11</sup>

Tattha samudayo dvīsu bhūmiṣu pahīyati dassanabhūmiyā ca bhāvanābhūmiyā ca

Dassanena tiṇi samyojanāni pahīyanti sakkāyaditṭhi, vicikicchā, silabbataparāmaṇso Bhāvanāya satta samyojanāni pahīyanti kāmaccando, byāpādo, rūpāṇogo, arūpāṇogo, māno, uddhaccam, avijjā ca anavasesā

Te dhātuke<sup>12</sup> imāni dasa samyojanāni pañc' oṣambhāgiyāni, pañc' uddhambhāgiyāni

<sup>2</sup> samvutā°, S      <sup>3</sup> ānakkhanam, S      <sup>4</sup> anussayā, S.

<sup>5</sup> anussa°, B,      <sup>6</sup> anavasesasa°, B,

<sup>7</sup> phalappallavankura°, B      <sup>8</sup> pidhi°, B, B,

<sup>9</sup> nāmañ rūpañ, B, B,      <sup>10</sup> apucchi, S, mam p°, B

<sup>11</sup> samkhātāni, S      <sup>12</sup> asamkhato, S      <sup>13</sup> kosa, B, S

Tattha tīni samyojanāni — sakkāyaditṭhi, vicikicchā, silabbataparāmāso — anaññātāññassāmīti<sup>1</sup>ndriyam<sup>2</sup> adhi-  
tṭhāya nirujjhanti, satta samyojanāni — kāmaccando, byā-  
pādo, rūparāgo, arūparāgo, māno, uddhaccam, aviyyā ca  
niravasesā<sup>3</sup> — aññīndriyam adhiṭṭhāya nirujjhanti

Yam pana evam jānāti khinā me jāti<sup>4</sup>ti idam khaye-  
ñānam, nāparāma itthattāyā ti pajānāti idam anuppāde-  
ñānam

Imāni dve ñānāni aññātāvīndriyam

Tattha yañ ca anaññātāññassāmīti<sup>5</sup>ndriyam<sup>6</sup> yañ ca  
aññīndriyam, imāni aggaphalam arahattam pāpunantassa  
nirujjhanti

Tattha yañ ca khaye-ñānam yañ ca<sup>7</sup> anuppāde ñānam,  
imāni dve ñānāni ekā paññā Apī ca ārammanasamketena  
dve nāmañi labhanti khinā me jāti<sup>8</sup>ti pajānantassa khaye-  
ñānam ti nāmam labhati, nāparāma itthattāyā ti pajā-  
nantassa anuppāde-ñānam ti nāmam labhati Sā pajāna \*

naṭṭhena paññā Yathādhiṭṭham apilāpanatṭhena satī

Tattha ye pañcupādānakkhandhā, idam nāma rūpam  
Tattha ye phassa pañcamakā dhammā, idam nāmam, yāni  
pañcīndriyāni rūpāni<sup>9</sup>, idam rūpam, tadubhayam<sup>10</sup> nāma-  
rūpam viññānasampayuttam Tassa modham Bhagavantam  
pucchanto āyasmā Ajito Pāṇiyane evam āha

Paññā<sup>11</sup> c'eva satī ca nāma rūpañi ca mānisa

etam me puṭṭho pabūhi katth' etam upanirujhati ti<sup>12</sup>

Tattha satī ca paññā ca<sup>13</sup> cattāni indriyāni, satī dve  
indriyāni satīndriyañ ca samādhīndriyañ ca, paññā dve  
indriyāni paññīndriyañ ca viññīndriyañ ca

Yā imesu catūsu indriyesu saddahanā okappanā, idam \*

saddhīndriyam  
Tattha yā saddhādhīpateyyā cūṭṭekaggatā, ayam chanda-  
samādhī Samāhite citte kilesānam vikkhambhanatāya  
paṭisamkhānabalena vā bhāvanābalena<sup>14</sup> vā<sup>15</sup>, idam pañānam \*

<sup>1</sup> anaññātā°, B <sup>2</sup> avasesā, S

<sup>3</sup> anaññātā°, B B.

<sup>4</sup> om S

<sup>5</sup> rūpini, S

<sup>6</sup> tadū°, B.

<sup>7</sup> paññāya, S

<sup>8</sup> om B.



Tattha<sup>1</sup> ye assāpasaṁsā-vitakkavīṭṭhā-saññīvedayitā  
\* saiasamkappā<sup>2</sup>, ime samkhāṇā

Iti purimako ca chandasamādhi<sup>3</sup> kilesavikkhambhana-tāya  
ca pahānam ime ca samkhāṇā, tadubhayam chandasamādhi-  
padhānasamkhāṇasamannāgataṃ iddhipādaṃ bhūvē<sup>4</sup> vive-  
kanissitam viṭṭaganissitam mūdhanissitam vosaggapaimā-  
mim

Tattha jā viyādhīpateyyā cittakaggatī, ayaṃ viyā-  
samādhi | pe<sup>2</sup> |

Tattha jā cūṭṭhīpateyyā cittakaggatā, ayaṃ citta-  
samādhi | pe<sup>3</sup> |

Tattha jā vimamsīdhīpateyyā cittakaggatā, ayaṃ vimam-  
sāsamādhi Samāhite cित्ते kilesānaṃ vikkhambanatāya  
paṭisamkhanabalena vā bhūvībalena vā, idaṃ pahānam

Tattha ye assāpasaṁsā-vitakkavīṭṭhā-saññīvedayitā sa-  
iasamkappā<sup>5</sup>, ime samkhāṇā

Iti purimako ca vimamsāsamādhi<sup>6</sup> kilesavikkhambhana-  
tāya ca pahānam ime ca samkhāṇā, tadubhayam vimam-  
sāsamādhipadhānasamkhāṇasamannāgataṃ iddhipādaṃ bhū-  
vē<sup>7</sup> vivekanissitam viṭṭaganissitam mūdhanissitam vosagga-  
paimānam.

\* Sabbo samādhi nānamūlako nānapubbangamo nānanu-  
pavatti

*Tathā pure tathā pacchā yathā pacchā tathā pure  
yathā divā tathā vatti yathā vatti tathā divā* (Of A. I, p 236)<sup>8</sup>

Iti vivatena cetasā aparīyonaddhena sappabhūsaṃ cittaṃ  
bhūvē<sup>9</sup>

Pañcindriyāni kusalāni cittasahabhūni cittaṃ uppajjamāne  
uppajjanti, cittaṃ nuyyhamāne nuyyhanti Nāma rūpāni ca  
viññāna hetukam viññānapaccayambhattam Tassa magga-  
hetu upacchinno viññānam<sup>10</sup> anāhāram<sup>11</sup> anabhinanditam  
apatthitam<sup>12</sup> appatīsandhikam, tam nuyyhanti Nāma rūpam  
ap<sup>13</sup> ahetukam<sup>14</sup> appaccayam punabbhavam na nibbatlayati<sup>15</sup>

<sup>1</sup> saiasasankappā, B. <sup>2</sup> pa, B. B. <sup>3</sup> pa, B, om B.

<sup>4</sup> sammasamādhi, S. <sup>5</sup> cf. Thag v 397 <sup>6</sup> vibhāvoti, B.

<sup>7</sup> viññānānāhāraṇam, B., S. omits viññānam

<sup>8</sup> appatthitam, S, om B. <sup>9</sup> pi, S. <sup>10</sup> ahetu, B.

<sup>11</sup> ottiyati, B, <sup>12</sup> ottissati, S.

Evam viññānassa mmodhā paññā ca sati ca nāmarūpañ  
ca nirujjhati Tenāha Bhagavā —

*Yam etam pañham apucch<sup>1</sup>  
Ajito tam vadāmi te  
yattha nāmañ ca rūpañ ca  
asesam uparujjhati  
viññānassa mmodhena  
ettl<sup>1</sup> etam uparujjhatī ti*

*Ye ca samkhātadhammāse<sup>2</sup> (acc āyasmā Ajito)  
ye ca sekhā<sup>3</sup> puthū<sup>4</sup> idha  
tesam me nīpako iriyam  
puttho pabrūhi mārisā ti (vv 6 7 = vv 1037 1038)*

Imāni tīni padāni pucchitāni  
Te tayo pañhā Kissa? Sekhāsekhaṇipassanāpubban- \*  
gamapahānāyogena

Evam hi āha ye<sup>5</sup> ca samkhātadhammāse<sup>2</sup> ti? Aia-  
hattam pucchati Ye ca sekhā puthū<sup>4</sup> idhā ti? Sekham  
pucchati Tesam me nīpako iriyam puttho pabrūhi mārisā  
ti? Vipassanāpubbangamam pahānam pucchati

Tattha vissajjanī

*Kāmesu nābhiggyheyya (Ajitā ti Bhagavā)  
manasānāvilo sayā  
lusalo sabbadhammānam  
sato bhikkhu paribbaje ti (v 8 = v 1039)'*

Bhagavato sabbam kāyakammam ānānapubbangamam \*  
ānānaparivatti, sabbam vacīkammam ānānapubbangamam  
ānānaparivatti, sabbam manokammam ānānapubbangamam  
ānānaparivatti

Atite amse appatīhatam ānānadassanam, anāgate amse  
appatīhatam ānānadassanam, paccuppanne amse appatīhatam  
ānānadassanam

Ko ca ānānadassanassa patighāto?

<sup>1</sup> pucchati, S

<sup>2</sup> ekhata°, B, S

<sup>3</sup> sekkhā, B,

<sup>4</sup> puthu, B, S

<sup>5</sup> yasmā ye, B,

Yam apicce dukkhe anattaniye<sup>1</sup> ca<sup>2</sup> aññuam<sup>3</sup> edassa-  
 nam, ayam ānādassanassa paṭighāto Yatha idha puriso  
 tārakāūpāni passeyya no ca grinnaṣṣinketena jameyya,  
 ayam ānādassanassa paṭighāto

Bhagavato pāṇa appaṭilāṭam ānādassanāṃ, anāvaṇa-  
 ānādassanā<sup>4</sup> hi buddhā bhagavanto

Tattha sekkena dāsu dhammesu cittaṃ rakkhutvāham  
 gedha ca rajanīyesu dhammesu<sup>5</sup> doṣā ca pariyaṭṭhānīyesu

Tattha yā icchā pucchā patthanā piḥayanā<sup>6</sup> kījanā,  
 tam Bhagavā vārento<sup>7</sup> evaṃ 'āha kāmesu nābhigijjhēyya<sup>8</sup>  
 ti Manasīnāvilo siyā ti pariyaṭṭhānavighātāṃ<sup>9</sup> āha

Tathā hi sekho abhigijjhanto asanuppannāṃ ca kilesaṃ  
 uppādeti uppannāṃ<sup>10</sup> ca<sup>11</sup> kilesaṃ phāṭikaroti Yo pana  
 anāvilasamkappo anabhigijjhanto vijamati, so anuppannā-  
 nam<sup>12</sup> pāpakānam akusalānam dhammānam anuppadāya  
 chandam janeti vāyamati viijam ārabhati cittaṃ paggan-  
 hāti padahati, so uppannānam pāpakānam akusalānam  
 dhammānam pahānāya chandam janeti vāyamati viijam  
 ārabhati cittaṃ pagganhāti padahati, so anuppannānam  
 kusalānam dhammānam uppādāya chandam janeti vāya-  
 mati viijam ārabhati cittaṃ pagganhāti padahati, so  
 uppannānam kusalānam dhammānam (hiyā) asanussāya  
 bhijjōbhāya vā vepullāya bhāvanāya pūripūriya chandam  
 janeti vāyamati viijam ārabhati cittaṃ pagganhāti pada-  
 hati

a) Katame anuppannā pāpakā akusalā dhammā?  
 Kamavitakko, byāpādavitakko, viḥimsāvitakko.

Ime anuppannā pāpakā akusalā dhammā

b) Katame uppannā pāpakā akusalā dhammā?  
 Anusayā akusalamūlāni

Ime uppannā pāpakā akusalā dhammā

c) Katame anuppannā kusalā dhammā?

Yāni sotāpannassa indriyāni

Ime anuppannā kusalā dhammā

<sup>1</sup> anattani, B      <sup>2</sup> 'va, S      <sup>3</sup> ayam āññu, S

<sup>4</sup> edassā, B, dassanāti, S      <sup>5</sup> om B,      <sup>6</sup> piḥayanā, S

<sup>7</sup> nivā, B      <sup>8</sup> manobhi, S      <sup>9</sup> phāṭikā, S

<sup>10</sup> uppanna, S      <sup>11</sup> om. S      <sup>12</sup> S. addā vā.

d). Katame uppannī kusalā dhammā?

Yāni aṭṭhamakassa indriyāni

Ime uppannā kusalā dhammā

Yena kāmavitakkam vūreti, idam satindriyam, yena byāpadavitakkam vūreti, idam samādhindriyam, yena vi-himsavitakkam vūreti, idam viiyyindriyam, yena uppannup-panne pāpaka akusale dhamme pajahatī vinodetī byanti-karotī anabhāvaṃ gametī nādhivāsetī, idam paññindriyam

Yā imeṣu catūsu indriyesu saddaḥaṇī okappanā, idam saddhindriyam (cf p 15)

a) Tattha saddhindriyam kattha dattḥabbam?

Catūsu solūpattiyangesu

b) Viīyyindriyam kattha dattḥabbam?

Catūsu sammappadhānesu

c) Satindriyam kattha dattḥabbam?

Catūsu satipattihānesu

d) Samādhindriyam kattha dattḥabbam?

Catūsu jhānesu

e) Paññindriyam kattha dattḥabbam?

Catūsu ariyasaccesu

Evam • sekho sabbhehi kusalehi dhammehi appamatto vutto Bhagavatā<sup>1</sup> anāvatāya manasā Tenāha Bhagavā — Manasānāvilo siyā ti

Kusalo sabbadhammānaṃ ti

Loko nūma tividho kilesaloko, bhavaloko, indriyaloko (cf p 11)

Tattha kilesalokena bhavaloko samudāgacchatī So m-driyāni nibbatteti Indriyesu bhāviyamānesu neyyassa pariññā bhavati Sā duvidhena upparikkhitabbā<sup>2</sup> dassa-napariññāya ca bhāvanāpariññāya ca Yadd hi sekho ñeyyam<sup>3</sup> pariññāti, tadā nibbidāsahagatēhi saññāmanasikārehi neyyam pariññātam bhavati Tassa dve dhammā kosallaṃ gacchantī dassanakosallaṃ ca bhāvanākosallaṃ<sup>4</sup> ca<sup>5</sup> Tam ānaṃ pañcavidhena<sup>5</sup> veditabbam abhiññā, pariññā, pahānaṃ, bhāvanā, sacchikariyā

<sup>1</sup> olo, S

<sup>1</sup> om S

<sup>2</sup> upparikkhiyatabbā, S

<sup>5</sup> vidhe, S

<sup>3</sup> neyyam, B,

a) Tattha katamā abhiññā?

\* Yam dhammānam salakkhane ñānam dhammapaṭṭisambhida<sup>1</sup> atthapaṭisambhida<sup>2</sup> ca, ayam abhiññā

b) Tattha katamā paññā?

Evam abhiññātvā<sup>3</sup> yā pañjānā idam kusalam idam akusalam idam sāvajam idam anavajjam idam kanham idam sukkam idam sevītābbam idam na sevītābbam, ime dhammā evaṃ gahitā idam phalam nibbittayuntā, tesam evam gahitānam ayam attho ti, ayam paññā

Evam pañjāntvā<sup>4</sup> tayo dhammā vasatthi bhavanti pahātabbā bhāvetābbā sacchikātabbā ca

c) Tattha katame dhammā pahātabbā?

Ye akusalā

d) Tattha katame dhammā bhāvetābbā?

Ye kusalā

e) Tattha katame dhammā sacchikātabbā?

Yam asamkhatam

\* Yo evaṃ jānāti, ayam vuccati atthakusalo dhammakusalo kalyāṇatākusalo phalatakusalo āyakusalo apāyakusalo upāyakusalo mahatā kosallena samannāgato ti Tenāha Bhagavā — Kusalo sabbadhammānaṃ ti<sup>5</sup>

Sito bhikkhu paṇibbaje ti

Tena dīṭṭhadhammasukhavāhūti<sup>6</sup> uttham abhikkanto paṭikkanto ālokite vilokite sammūḍhite<sup>7</sup> pasārite samghuṭṭipattacivaradhāne asite pite khāyite sūyite uccāpāssāvakkamme gate tite nisinne sutte jāgarite bhāsire tunhībhāve satena sampajānena vīhātabbam

\* Imā dve caṇḍiā anuññātā Bhagavatū eka visuddhānam, ekā visuyjantānam

Ke visuddhā? Arahanto Ke visuyjhantī? Sekhā

Katakkiccāmi hi arahato indriyāni Yam bojjhaṃ<sup>8</sup> tam<sup>9</sup> catubbidham dukkhassa paññātibhisamayena, samudayassa pahānābhisamayena, maggassa bhāvanābhisamayena, mocdhassa sacchikuyābhisamayena

Idam catubbidham bojjhaṃ<sup>6</sup> Yo evaṃ jānāti, ayam

<sup>1</sup> B adds ca

<sup>4</sup> om S

<sup>2</sup> onetvā, B<sub>1</sub>

<sup>5</sup> samā, B<sub>1</sub>

<sup>3</sup> ālāpentī, B

<sup>6</sup> bojjhangam, S

vuccatī sato abhikkamatī suto patikkamatī khayā iḅgassa,  
khayā dosassa khayā mohassa Tenāha Bhagāva — Sato  
bhikkhu paribbaje tī

Tenāha —

*Kāmesu nābhigiyheyya (Ajitā tī Bhagavā)  
manasānāvilo siyā  
husala sabbadhammānam  
sato bhikkhu paribbaje tī*

Evam pucchitabbam, evam vissajjitabbam

Suttassa ca anugīti tthattā ca byañjanato ca samāna-  
yitabbā Atthāpagatam hi byañjanam samphappalāpam<sup>1</sup>  
bhavati Dunnikkhittassa padabyañjanassa attho pi dunnayo  
bhavati Tasmā<sup>2</sup> atthabyañjanupetam saṃgāhitabbam<sup>3</sup>  
suttañ ca pavācītabbam<sup>4</sup>

Kim<sup>5</sup> idam suttam?

Āhaccavācanam anupandhivācanam nītattam neyyattham<sup>6</sup>  
saṃkilesabhīgiyam vāsānābhīgiyam<sup>6</sup> mibbedhabhīgiyam  
asekhabhīgiyam

Kuham mīssa suttassa sabbāni saccāni passitabbāni?

Ādi-majjha-pariyosāne tī

Evam suttam pavācītabbam

Tenāha āyasmā Mahākaccāno —

Yam pucchitā ca<sup>7</sup> vissajjitā ca<sup>7</sup> suttassa yā<sup>7</sup> ca anugīti tī<sup>7</sup>

Niyutto vicayo hāro

### § 3 Yutti hāra

1 Tattha katamo yutti-hāro?

Sabbesam hāraṇaṃ tī ayaṃ yutti-hāro

2. Kim yojayati?

Cattāro mahāpadesā buddhāpadeso, saṃghāpadeso, sam-  
bahulatthetāpadeso, ekatthetāpadeso

Ime cattāro mahāpadesā

3 Tāni padabyañjanāni sutte oṭṭayitabbāni, vinaye<sup>4</sup>  
sandassayitabbāni, dhammatāyam<sup>5</sup> upanikkhipitabbāni

<sup>1</sup> sampā°, B B, <sup>2</sup> tassa, B <sup>3</sup> saṃgāyitabbam, S

<sup>4</sup> S adds tī <sup>5</sup> om S <sup>6</sup> vāsana°, S <sup>7</sup> om B,

<sup>8</sup> °nāyam, S

\* a) *Kātamasmim sutte oṭṭi yuttabbham?*

*Catūsu ariyasaccoesu*

b) *Kātamasmim vinaye sandassayuttabbham?*

*Rāgavinaye dosavinaye mohavinaye*

c) *Katamiya<sup>1</sup> dhammat<sup>2</sup> tam upamkkhupitabbham?*

*Pattecasamuppāde*

*Yadi catūsu ariyasaccoesu avatāraṭi kilesavinaye sandissatī dhammatañ ca na vilometi, evaṃ āsue na janoti.*

\* *Catuhi mahāpadesehi yam yam yujjati yena yena yujjati jathā jathā yujjati, tam tam gahetabbham*

\* 4 *Pañham pucchitena katī padāni pañho ti?*

*Padaso pariyoḡāhitabbham<sup>3</sup> vīcetabbham<sup>3</sup> Yadi sabbham padāni ekam attham abhivadanti, eko pañho Atha cattāni padāni ekam attham abhivadanti, eko pañho Atha tīni padāni ekam attham abhivadanti, eko pañho Atha dve padāni ekam attham abhivadanti, eko pañho Atha ekam padam ekam attham abhivadati, eko pañho*

*Tam upapamkkhamānena aññatabbham*

5 *Kim<sup>4</sup> ime dhammā nānatthā nānāhyañjanā udaku mesam dhammānam eko attho byañjanam eva nānam ti? Yathā kim bhavo?*

*Yathā sū devatā Bhagavanītam pañham pucchati*

*Ken' assu<sup>4</sup> 'bbhūhato loko hen' assu parivārito*

*kena sallena oṭṭino kissa dhūpāyito<sup>5</sup> sadū ti?* (S I, p 40)

*Imāni cattāni padāni pucchitāni*

*Te tayo pañhā. Katham āyati?*

*Bhagavā hi devatāya vissajjati*

*Maccunābbhūhato loko jarāya parivārito*

*tanhāsallena oṭṭino icchādūpāyito sadū ti* (I c (H Thag. v 448).

*Tattha jarā ca<sup>3</sup> maṇaṇā ca, imāni dve samkhatassa samkhatalakkhanāni Jarāyaṃ tīritassa aññathattam maṇaṇam vayo*

*Tattha jarāya ca<sup>3</sup> maṇaṇassa ca atthato nānattham. Kena kāmānena?*

<sup>1</sup> missam, B

<sup>4</sup> kena su, S

<sup>2</sup> 'gāyī<sup>2</sup>, B.

<sup>5</sup> dhūpāyito, B.

<sup>3</sup> om. S.

Gabbhagatā pi hi miyyanti na ca<sup>1</sup> te jinnā bhavanti  
Atthi ca devānam maṇnam na ca tesam saṇṇāni<sup>2</sup> jīnanti  
Sikkato ca<sup>3</sup> jīyā patikkamun kātum, na pana sikkato  
maṇassa patikkamam kātum aññati<sup>4</sup> eva iddhumantānam  
iddhivisayā

Yam paṇāha tanhāsallena otinno ti, Dissanti vitatāgā  
jīnantā pi<sup>5</sup> miyyantā pi Yadi ca yathā jaiāmaṇnam evam  
tanhā pi siyā, evam sante sabbhe yobhanatthā pi vigata-  
tanhā siyum<sup>6</sup>, yathā<sup>7</sup> ca<sup>8</sup> tanhā<sup>9</sup> dukkhassa samudayo,  
evam jarāmaṇnam pi siyā dukkhassa samudayo na ca  
siyā tanhā dukkhassa samudayo, na hi jarāmaṇnam  
dukkhassa samudayo, tanhā dukkhassa samudayo, yathā  
ca tanhā maggavajjhā, evam jaiāmaṇnam pi siyā magga-  
vajjham

Imāya yuttiyā aññamaññehi kāraṇehi gavesitabbam

Yadi ca sandissati yutti, samānulham atthato ca añña-  
ttam, byañjanato pi gavesitabbam

Sallo ti vā dhūpāyan ti vā me-am dhammānam atthato  
ekuttam Na hi yujjati<sup>6</sup> icchāya ca tanhāya ca atthato  
aññattam

Tanhāya adhippāye upapūamāne navasu āghātavatthū  
su kodho ca upanāho ca uppajjati

Imāya yuttiyā jaiāya<sup>7</sup> ca<sup>8</sup> maṇassa ca tanhāya ca  
atthato aññattam

Yam pan' idam Bhagavatā dvīhi nāmehi abhūlapitam<sup>9</sup>  
icchā ti pi tanhā ti pi, idam Bhagavatā bāhūānam vatthū-  
nam ārammanavasena dvīhi nāmehi abhūlapitam<sup>9</sup> icchā ti  
pi tanhā ti pi.

Sabbā hi tanhā ajjhosānalakkhanena ekalakkhana.

Yathā sabbo aggi unhattalakkhanaena ekalakkhano, api  
ca upādānavasena aññamaññāni nāmāni labhati kaṭthaggi  
ti pi tinaggi ti pi sakahkaggi ti pi gomayaggi ti pi thu  
saggi ti pi samkāraggi ti pi, sabbo hi<sup>10</sup> aggi unhattalak-  
khano 'va, evam sabbā tanhā ajjhosānalakkhanena eka

<sup>1</sup> ce, B. <sup>2</sup> - saṇṇi, S <sup>3</sup> 'va, B <sup>4</sup> om S

<sup>5</sup> om B. <sup>6</sup> yujjati, S <sup>7</sup> jaiā, B. <sup>8</sup> om B. S

<sup>9</sup> labhntam, S <sup>10</sup> pi, B. S



lakkhanā<sup>1</sup> Api tu tiāmmāna<sup>2</sup>-upādānavasena aññamaññehi  
 \* nāmehi vhi<sup>3</sup>pitā<sup>4</sup> iechi<sup>5</sup> iti pi tanhū<sup>6</sup> iti pi sallo<sup>7</sup> iti pi  
 dhūpyan<sup>8</sup> iti pi sautā<sup>9</sup> iti pi vatthikā<sup>10</sup> iti pi sinho<sup>11</sup> iti  
 pi kulamatho<sup>12</sup> iti pi latā<sup>13</sup> iti pi maññanā<sup>14</sup> iti pi bandho<sup>15</sup> iti  
 pi āsā<sup>16</sup> iti pi pipāsā<sup>17</sup> iti<sup>18</sup> pi<sup>19</sup> abhinandanā<sup>20</sup> iti pi<sup>21</sup>

Sabbā hi<sup>22</sup> tanhā<sup>23</sup> ajhosānālakkhānenā ekalakkhanā<sup>24</sup> yathā  
 ca<sup>25</sup> revacane vuttī<sup>26</sup>

Asā<sup>27</sup> pihā<sup>28</sup> ca<sup>29</sup> abhinandanā<sup>30</sup> ca

anehadhātūsu<sup>31</sup> sarā<sup>32</sup> patitthitā<sup>33</sup>

aññānamūlappabhavā<sup>34</sup> paṇḍitā<sup>35</sup>

sabbā mayā<sup>36</sup> byantikatā<sup>37</sup> samulakā<sup>38</sup> ti (Of S I, p 181)

Tanhīy<sup>39</sup> etam revacanam, yathāha Bhagavā —

Rūpe Tissa avigata<sup>40</sup> āgassa<sup>41</sup> avigatacchanda<sup>42</sup>ssa avigata-  
 pema<sup>43</sup>ssa avigatapipāsassa<sup>44</sup> avigataparilāhassa<sup>45</sup> (Of S III,  
 p 107)

Evam vedanāyā<sup>46</sup> saññāyā<sup>47</sup> samkhāyesu<sup>48</sup> vin-  
 ṇāne avigata<sup>49</sup> āgassa<sup>50</sup> avigatacchanda<sup>51</sup>ssa avigatapema<sup>52</sup>ssa avi-  
 gatapipāsassa<sup>53</sup> avigataparilāhassa<sup>54</sup> sabbam<sup>55</sup> suttam<sup>56</sup> vitthi-  
 tabbam

Tanhīy<sup>57</sup> etam revacanam

Evam yujjati<sup>58</sup> sabbo dukkhūpacāro<sup>59</sup> kāmata<sup>60</sup> tanhā<sup>61</sup> samkhā-  
 ramūlako<sup>62</sup>, na, pana yujjati<sup>63</sup> sabbo nibbidūpacāro<sup>64</sup> kāmā-  
 tanhā<sup>65</sup> parikkhā<sup>66</sup> mūlako

Imāya<sup>67</sup> yuttīyā<sup>68</sup> aññamaññehi<sup>69</sup> kāra<sup>70</sup>nehī<sup>71</sup> gavesitabbham<sup>72</sup>  
 Yathā<sup>73</sup> Bhagavā<sup>74</sup> āgacari<sup>75</sup>tassa<sup>76</sup> puggala<sup>77</sup>ssa<sup>78</sup> asubham<sup>79</sup> desayati,  
 dosacari<sup>80</sup>tassa<sup>81</sup> Bhagavā<sup>82</sup> puggala<sup>83</sup>ssa<sup>84</sup> mettā<sup>85</sup> desayati, moha-  
 caritassa<sup>86</sup> Bhagavā<sup>87</sup> puggala<sup>88</sup>ssa<sup>89</sup> paṭiccasamuppāda<sup>90</sup> desayati

Yadi<sup>91</sup> hi<sup>92</sup> Bhagavā<sup>93</sup> āgacari<sup>94</sup>tassa<sup>95</sup> puggala<sup>96</sup>ssa<sup>97</sup> mettā<sup>98</sup> celo-  
 vimutti<sup>99</sup> deseyya<sup>100</sup> sukha<sup>101</sup>ṃ<sup>102</sup> vā<sup>103</sup> paṭipada<sup>104</sup>ṃ<sup>105</sup> dandhūbhū<sup>106</sup>ṇā<sup>107</sup>ṃ<sup>108</sup> su-  
 kham<sup>109</sup> vā<sup>110</sup> paṭipada<sup>111</sup>ṃ<sup>112</sup> khippibhū<sup>113</sup>ṇā<sup>114</sup>ṃ<sup>115</sup> vipassanā<sup>116</sup> pubba<sup>117</sup>ṅga<sup>118</sup>mam<sup>119</sup>  
 vā<sup>120</sup> pahānam<sup>121</sup> deseyya<sup>122</sup>, na yujjati<sup>123</sup> desanā<sup>124</sup> Evam<sup>125</sup> ya<sup>126</sup>ṃ<sup>127</sup> ki<sup>128</sup>ṃci<sup>129</sup>  
 āgassa<sup>130</sup> anulomappa<sup>131</sup>hānam<sup>132</sup> dosassa<sup>133</sup> anulomappa<sup>134</sup>hānam<sup>135</sup> mo-

<sup>1</sup> nam, B, S

<sup>2</sup> dhūm°, S

<sup>3</sup> om S

<sup>4</sup> B B, add iti

<sup>5</sup> om B B,

<sup>6</sup> vuttam, S

<sup>7</sup> pipāsā pihā, S.

<sup>8</sup> B puts ca before pihā

<sup>9</sup> otusu, B, S

<sup>10</sup> samūhikā, B, S.

<sup>11</sup> avita°, S, also Com

<sup>12</sup> dukkho°, B,

<sup>13</sup> S adds ti.

<sup>14</sup> nibbidu°, B,

<sup>15</sup> mettā, S.

<sup>16</sup> ettayā, S

hassa anulomappahānam, sabban tam vicayena hāienā, vicimitvā<sup>1</sup> yutti hāienā yojetabb un, jāvatikā<sup>2</sup> nānassa bhūmī<sup>3</sup> \*

Mettāvīhāriassa sato byāpādo cittam paṇyādāya ṭhassati ti na yujjati desanā, byāpādo pahānam abbattham gacchati ti yujjati desanā

Kaṇṇāvīhāriassa sato vihesā cittam paṇyādāya ṭhassati ti na yujjati desanā, vihesā pahānam abbattham gacchati ti yujjati desanā

Mudītāvīhāriassa sato aratī cittam paṇyādāya ṭhassati ti na yujjati desanā, aratī pahānam abbattham gacchati ti yujjati desanā

Upakkhāvīhāriassa sato iāgo cittam paṇyādāya ṭhassati ti na yujjati desanā, iāgo pahānam abbattham gacchati ti yujjati desanā

Animittāvīhāriassa sato nimittānusāri, tena ten' eva viññā-  
nam pavattati ti na yujjati desanā, nimittam pahānam abbattham gacchati ti yujjati desanā

Asmi ti vigatam, ayaṃ aham vsmi ti na samanupassīmi, atha ca pīna me kismīci<sup>5</sup> katasmin<sup>6</sup> ti vicikicchī kathamkathā<sup>7</sup> sallam<sup>8</sup> cittam paṇyādāya ṭhassati ti na yujjati desanā, vicikicchā kathamkathā<sup>7</sup> sallam pahānam abbattham gacchati ti yujjati desanā

Yathā vā<sup>9</sup> pana<sup>3</sup> paṭhamam<sup>10</sup> jhānam<sup>10</sup> samāpānassa sato kāmāgābyāpādā viśesāya samvattanti ti na yujjati desanā, hīnāya samvattanti ti yujjati desanā, vitakkasahagatā vā saññāmanasikāṇā hīnāya samvattanti ti na yujjati desanā, viśesāya samvattanti ti yujjati desanā

Dutiyam jhānam samāpānassa sato vitakkavicārasahagatā saññāmanasikāṇā viśesāya samvattanti ti na yujjati desanā, hīnāya samvattanti ti yujjati desanā, upakkhāsukhasahagatā<sup>11</sup> vā saññāmanasikāṇā hīnāya samvattanti ti na yujjati desanā, viśesāya samvattanti ti yujjati desanā

<sup>1</sup> oṇetvā, B.    <sup>2</sup> jāvatī, S    <sup>3</sup> om S    <sup>4</sup> upekhā°, B.

<sup>5</sup> kismim, B    <sup>6</sup> omīci (without ti), B., kathasmim, S

<sup>7</sup> S puts katham° before vi°    <sup>8</sup> sallakī, S    <sup>9</sup> vā, S

<sup>10</sup> paṭhamajjh°, S, and so in every similar case

<sup>11</sup> upekhā°, B

Tatthyam jhānam samāpannassa sato upisukkhisahagatā saññāmanasikāṇā visesāya samvattanti ti na yujjati desanā, hānīya samvattanti ti yujjati desana, upekkhāsahagatā pārisuddhisahagatā vā saññāmanasikāṇā hūnāya samvattanti ti na yujjati desanā, visesāya samvattanti ti yujjati desanā

Catuttham jhānam samāpannassa sato upekkhāsahagatā saññāmanasikāṇā visesāya samvattanti ti na yujjati desanā, hānāya samvattanti ti yujjati desana, akkasanācāyatanasahagatā vā saññāmanasikāṇā hānāya samvattanti ti na yujjati desanā, visesāya samvattanti ti yujjati desanā

Ākāsānañcāyatanam samāpannassa sato rūpasahagatā saññāmanasikāṇā visesāya samvattanti ti na yujjati desana, hānīya samvattanti ti yujjati desana, vimmanāñcāyatana-sahagatā vā saññāmanasikāṇā hānīya samvattanti ti na yujjati desanā, visesāya samvattanti ti yujjati desanā

Viinānañcāyatanam samāpannassa sato ākāsānañcāyatanasahagatā saññāmanasikāṇā visesāya samvattanti ti na yujjati desanā, hānāya samvattanti ti yujjati desana, ākiñcañcāyatanasahagatā vā saññāmanasikāṇā hānāya samvattanti ti na yujjati desanā, visesāya samvattanti ti yujjati desanā

Ākiñcañcāyatanam samāpannassa sato viinānañcāyatanasahagatā saññāmanasikāṇā visesāya samvattanti ti na yujjati desanā, hānāya samvattanti ti yujjati desanā, nevasaññānāsaññāyatanasahagatā vā saññāmanasikāṇā hānāya samvattanti ti na yujjati desanā, visesāya samvattanti ti yujjati desanā

Nevasaññānāsaññāyatanam samāpannassa sato saññāpaccāṇā visesāya samvattanti ti na yujjati desana, hānāya samvattanti ti yujjati desanā, saññāvedayitannodhasahagatā vā saññāmanasikāṇā hānāya samvattanti ti na yujjati desana, visesāya samvattanti ti yujjati desanā

Kallatāpaṇcitam cittam na ca abhinīhanam khamati ti na yujjati desanā, kallatāpaṇcitam cittam atha ca abhinīhanam khamati ti yujjati desanā

Evam sabbe nava suttantū yathadhammam yathāvimayam

yathā Satthu sāsanaṃ sabbato<sup>1</sup> vicayena hāicṇā vicimitvā  
yutti-hāicṇena yojetabbā<sup>2</sup>

Tenāha āyasmā Mahākaccāno —

Sukhesam hāīnaṃ | yā bhūmi<sup>3</sup> yo ca gocaro tesan ti

Niyutto yutti-hāio

#### § 1 Padatthāna hīna

1 Tattha katamo padaṭṭhāno-hāio?

Dhammam deseti jmo ti ayam padaṭṭhāno-hāio

2 Kim desayati?

Sabbadhammayāthāva<sup>4</sup> - asampativedhalakkhanā vijjā  
Tassā vipallāsā padaṭṭhānaṃ Ajhosānalakkhanā tanhā  
Tassā piyaūpamā sātāūpamā padaṭṭhānaṃ Patthanalak-  
khanā lobho Tassa adinnādānaṃ padaṭṭhānaṃ Vanna-  
santhānabyūjanagahanalakkhana<sup>5</sup> subhasāññī Tassī m-  
diyūsamāyo padaṭṭhānaṃ Sāsavaphassa-upagamaṇalak-  
khanā sukhasaññā Tassā assādo padaṭṭhānaṃ Samkhata-  
lakkhanānaṃ dhammānaṃ asamanupassanalakkhanā, nicca-  
saññā Tassā viññānaṃ padaṭṭhānaṃ Amiccasāññā-dukka-  
saññā asamanupassanalakkhanā attasaññā<sup>6</sup>. Tassī nāma-  
kāyo padaṭṭhānaṃ

Sabbadhammasampativedhalakkhanā vijjā Tassā sab-  
bap<sup>7</sup> neyyam<sup>8</sup> padaṭṭhānaṃ Cittavikkhepapapaṭisaṃhāra-  
nalakkhanā samatto Tassa usubhā padaṭṭhānaṃ Icchāva-  
cārapaṭisaṃhāranalakkhano alokho Tassa adinnādānaṃ  
veramaṇi padaṭṭhānaṃ Abyāpajhalakkhanā adoso Tassa  
pānātipātā veramaṇi padaṭṭhānaṃ Vatthu-avippaṭipāda-  
nalakkhanā amoho Tassa sammāpaṭipatti padaṭṭhānaṃ  
Vimilakavipubbakagahanalakkhana<sup>5</sup> asubhasāññā Tassā  
nibbidā padaṭṭhānaṃ Sāsavaphassapaṇijjanalakkhana<sup>5</sup>  
dukkhasaññā Tassā vedanā padaṭṭhānaṃ Samkhata-  
lakkhanānaṃ dhammānaṃ samanupassanalakkhanā amicca-

<sup>1</sup> sato, S

<sup>2</sup> B S add ti

<sup>3</sup> bhūmi, B.

<sup>4</sup> sabbadhammānaṃ yathāva, S

<sup>5</sup> °byañjanagana°, S

<sup>6</sup> attha°, S

<sup>7</sup> om S

<sup>8</sup> seyya, S

saññā<sup>1</sup> Tassī upādāyā<sup>2</sup> padaṭṭhānam<sup>3</sup> • Sabbadhammā-  
 nām<sup>4</sup> abhinivesalakkhaṇī anattasaññā<sup>5</sup> Tassā-  
 dhamma-  
 saññā<sup>6</sup> padaṭṭhānam<sup>7</sup> Pañca kāmāgāṇā<sup>8</sup> kāmāgāṇā<sup>9</sup>  
 padaṭṭhānam<sup>10</sup> Pañcendriyāṇā<sup>11</sup> rūpī<sup>12</sup> rūpāgāṇā<sup>13</sup> padaṭṭhā-  
 nam<sup>14</sup> Chalāyatanam<sup>15</sup> bhavāgāṇā<sup>16</sup> padaṭṭhānam<sup>17</sup> Nibbatti-  
 bhavānupassitā<sup>18</sup> pañcannā<sup>19</sup> upādānakkhandhānam<sup>20</sup> padaṭṭhā-  
 nam<sup>21</sup> Pubbenhāsānussati<sup>22</sup> ānāpānassā<sup>23</sup> padaṭṭhānam<sup>24</sup>  
 Okappanalakkhaṇā<sup>25</sup> saddhā<sup>26</sup> adhimuttipaccupaṭṭhānā<sup>27</sup> ca  
 anāpānakkhaṇā<sup>28</sup> pasādo<sup>29</sup> sampasādanapaccupaṭṭhānā<sup>30</sup> ca  
 Abhipatthiyanalakkhaṇā<sup>31</sup> saddhā<sup>32</sup> Tassā aveccapassādo<sup>33</sup>  
 padaṭṭhānam<sup>34</sup> Anāpānakkhaṇā<sup>35</sup> pasādo<sup>36</sup> Tassā saddhā<sup>37</sup>  
 padaṭṭhānam<sup>38</sup> Ārambhalakkhaṇā<sup>39</sup> viṇyaṇā<sup>40</sup> Tassā sam-  
 mappadhānam<sup>41</sup> padaṭṭhānam<sup>42</sup> Apilāpanalakkhaṇā<sup>43</sup> sati<sup>44</sup>  
 Tassā satipatthānam<sup>45</sup> padaṭṭhānam<sup>46</sup> Ekaggalakkhaṇā<sup>47</sup> sam-  
 ādhi<sup>48</sup> Tassā jhānā<sup>49</sup> padaṭṭhānam<sup>50</sup> Pajānanalakkhaṇā<sup>51</sup> pīṭhā<sup>52</sup>  
 Tassā<sup>53</sup> saccā<sup>54</sup> padaṭṭhānam<sup>55</sup>

Apaṇā nayo —

Assādanā<sup>56</sup> sikkhā<sup>57</sup> alakkhaṇā<sup>58</sup> ayomā<sup>59</sup> somanā<sup>60</sup> sikkhā<sup>61</sup> Tassā<sup>62</sup>  
 ariyā<sup>63</sup> padaṭṭhānam<sup>64</sup> Saccasammohanalakkhaṇā<sup>65</sup> ariyā<sup>66</sup>  
 Tam<sup>67</sup> sikkhā<sup>68</sup> alakkhaṇā<sup>69</sup> padaṭṭhānam<sup>70</sup> Pūnabbhava<sup>71</sup> nirohana-  
 lakkhaṇā<sup>72</sup> sikkhā<sup>73</sup> alakkhaṇā<sup>74</sup> Tam<sup>75</sup> viññāna<sup>76</sup> alakkhaṇā<sup>77</sup> padaṭṭhānam<sup>78</sup>  
 Opapaccayā<sup>79</sup> nirodhā<sup>80</sup> alakkhaṇā<sup>81</sup> viññāna<sup>82</sup> alakkhaṇā<sup>83</sup> Tam<sup>84</sup> nāma<sup>85</sup> rū-  
 pā<sup>86</sup> alakkhaṇā<sup>87</sup> Nāmakāyā<sup>88</sup> rūpākāyā<sup>89</sup> samghāṭalakkhaṇā<sup>90</sup>  
 alakkhaṇā<sup>91</sup> Tam<sup>92</sup> chalāyatanā<sup>93</sup> alakkhaṇā<sup>94</sup> padaṭṭhānam<sup>95</sup>  
 Indriyavavattā<sup>96</sup> alakkhaṇā<sup>97</sup> alakkhaṇā<sup>98</sup> Tam<sup>99</sup> phus-  
 sassa<sup>100</sup> padaṭṭhānam<sup>101</sup> Cakkhu<sup>102</sup> rūpavivattā<sup>103</sup> alakkhaṇā<sup>104</sup>  
 phasso<sup>105</sup> Tam<sup>106</sup> vedanā<sup>107</sup> alakkhaṇā<sup>108</sup> Ittham<sup>109</sup> itthā<sup>110</sup> ubha-  
 vanalakkhaṇā<sup>111</sup> vedanā<sup>112</sup> Tam<sup>113</sup> tanhī<sup>114</sup> alakkhaṇā<sup>115</sup> Ajho-  
 sū<sup>116</sup> alakkhaṇā<sup>117</sup> tanhī<sup>118</sup> Tam<sup>119</sup> upādāna<sup>120</sup> alakkhaṇā<sup>121</sup>  
 Opapaccayā<sup>122</sup> alakkhaṇā<sup>123</sup> Tam<sup>124</sup> bhava<sup>125</sup> alakkhaṇā<sup>126</sup>  
 Nāmakāyā<sup>127</sup> rūpākāyā<sup>128</sup> sambhavanalakkhaṇā<sup>129</sup> bhavo<sup>130</sup> Tam<sup>131</sup>

<sup>1</sup> dhamma, B <sup>2</sup> om S

<sup>3</sup> rūpī, B S, <sup>4</sup> rūpā, B, <sup>5</sup> written chaṭṭhā in S

<sup>6</sup> ne, S <sup>7</sup> de, S <sup>8</sup> satī, S

<sup>9</sup> alakkhaṇā, B, S <sup>10</sup> sū, B, S <sup>11</sup> virūhaka, S,

<sup>12</sup> te, B, S <sup>13</sup> sa, S <sup>14</sup> sannipātana, S

<sup>15</sup> sū, S, <sup>16</sup> tam, B, <sup>17</sup> so, B, S

jātyi padatthānam Khandhapitubhavanalakkhaṇa<sup>1</sup> jāti,  
 Tam jātya padatthānam Upadhīparipakalakkhaṇa<sup>2</sup> jāti  
 Tam maraṇassa padatthānam Jīvitindriyūpacchedalakkha-  
 ṇaṃ maraṇam Tam sokassa padatthānam Ussukakā-  
 iako soko Tam paridevassa padatthānam Lalappakārako<sup>3</sup>  
 paridevo Tam dukkhaṇa padatthānam Kāyasampīlanam  
 dukkham Tam domanassaṇa padatthānam Cittasampī-  
 lanam<sup>4</sup> domanassam Tam upāyissaṇa padatthānam Oda-  
 hanakāiako upāyāso Tam bhavassa padatthānam

Imāni bhavangāni yadā saṃaggāni nibbattāni bhavanti,  
 so bhavo Tam saṃsāraṇa padatthānam Nīyyānika  
 lakkhaṇa maggo Tam nirodhassa padatthānam Tittān-  
 ūtā pitaṇṇutāya padatthānam Pitaṇṇutā mattaṇṇutāya  
 padatthānam Mattaṇṇutā attaññutāya padatthānam At-  
 taṇṇutā pubbekatapūṇātāya<sup>5</sup> padatthānam Pubbekata-  
 pūṇātā<sup>6</sup> patiupadesavāsaṇa padatthānam Patīupade-  
 savāso sappuṇisāpanissayaṇa padatthānam Sappuṇisūpa-  
 nisaya<sup>7</sup> attasamāpanidhānaṇa padatthānam Attasamā-  
 panidhānam silānam padatthānam Silāni avipparisāraṇa  
 padatthānam Avipparisāro pāmujaṇa<sup>8</sup> padatthānam  
 Pāmujaṇa pītiyā padatthānam Pīti passaddhiyā padatthā-  
 naṃ Passaddhi sukhassa padatthānam Sukham samā-  
 dhiṇa padatthānam Samādhi yathābhūtaṇṇadassanaṇa  
 padatthānam Yathābhūtaṇṇadassanaṇa nibbidāya pada-  
 tthānam Nibbidā vi iṅgasa padatthānam Vi iṅgo vimuttiyā  
 padatthānam Vimutti vimuttiṇṇadassanaṇa<sup>9</sup> padatthā-  
 nam

Evam yo koci upanissayo yo koci paccayo, sabbo so  
 padatthānam

Tenāha āyasmā Mahākaccīno —

Dhammam deseti juno ti

Niyutto padaṭṭhāno-hāro

<sup>1</sup> khandhānam pātu°, S <sup>2</sup> lalanappa°, S

<sup>3</sup> cūṭṭapīlānam, S <sup>4</sup> °kattaṇṇutāya, B<sub>1</sub>

<sup>5</sup> °taṇṇutā, B<sub>1</sub> <sup>6</sup> sappuṇisasaṇṇissayo, S

<sup>7</sup> pāmo°, B<sub>1</sub>

§ 5 Lakkhana hīna<sup>1</sup>

1 Tattha<sup>2</sup> katamo lakkhana-hāro<sup>3</sup>

Vuttamhi ekadhamme ti ayaṃ lakkhana hāro

2 Kim lakkhayati<sup>4</sup>?

Ye dhammā<sup>5</sup> ekalakkhanā, tesu dhammanāṃ ekasmin dhamme vutte avasiṭṭhā dhammā vuttā bhavanti

3 Yathā kim bhavo?

Yathāha Bhagavā —

*Cakkhum<sup>6</sup> bhikkhave anapattitāṃ uttarāṃ parittāṃ pabbhāṃ, paratā dukkham byasanāṃ calā<sup>7</sup> kukkulum saṃkhāraṃ<sup>8</sup> vadhakā<sup>9</sup> amittamaṃjhe*

Imasmin cakkhusmin vutte avasiṭṭhāṃ aṃghattikāṃ āyatānāṃ vuttāṃ bhavanti

Kena kāraṇenā?

Sabbāni hi eha aṃghattikāṃ āyatānāṃ vadhakāṭṭhena ekalakkhanāni

Yathā eha Bhagavā —

*Atīte Rādha rūpe anapekho<sup>5</sup> hoti, anāyutam rūpaṃ mā abhinandā, paṇcuppannassa rūpassu nibbidāya viññāya nirodhāya āgāya putiṇissaggāya patirajja*

Imasmin rūpakkhandaḥ vutte avasiṭṭha khandhā vuttā bhavanti

Kena kāraṇenā?

Sabbe hi pañcakkhandaḥ Yamakovādasutte<sup>6</sup> vadakaṭṭhena ekalakkhanā vuttā

Yathā eha Bhagavā —

*Yesāṃ ca susamūradhā nīccāṃ hīyagatū suti*

*ahīccāṃ te na sevanti hīce sātaccakāraṃ* (Dhp v 293)

Iti kāyagatāya satijā vuttāya vuttā bhavanti vedanīgatā satī cittaगतā<sup>7</sup> dhammagatā<sup>8</sup> ca Tathā yam kīnci dīṭṭham vā sutam vā mutam vā ti vutte vuttāṃ bhavati viññātāṃ

Yathā eha Bhagavā —

<sup>1</sup> lakkhiyati, B, S

<sup>2</sup> cakkhu, S

<sup>3</sup> calanāṃ, B

<sup>4</sup> saṃkhāraya<sup>9</sup>, S

<sup>5</sup> opekko, S

<sup>6</sup> cf S III, p 109 sqq

<sup>7</sup> cittā<sup>9</sup>, S.

<sup>8</sup> dhammā<sup>9</sup>, B.

*Tasmā ti ha tvaṃ<sup>1</sup> bhikkhu kāye kāyānupassī viharāhi  
ātīpī sampajāno satimā vineyya loke abhiṇṇhādomanassam*

Ātīpī ti viṇṇindīyam Sampajāno ti paññindīyam  
Satimā ti satindīyam Vineyya loke abhiṇṇhādo-  
manassan ti samādhindīyam

Evam kāye kāyānupassino viharato cattāro satipaṭṭhānā  
bhāvanāpāripūṇim gacchanti

Kenā kāmānena?

Ekalakkhanattā catunnam indriyānam

Catūsu satipaṭṭhānesu bhāviyamānesu cattāro sammappa-  
dhānā bhāvanāpāripūṇim gacchanti Catūsu sammappa-  
dhānesu bhāviyamānesu cattāro iddhippādā bhāvanāpāri-  
pūṇim gacchanti Catūsu iddhippādesu bhāviyamānesu  
pañcendriyāni bhāvanāpāripūṇim gacchanti Pañcasu in-  
driyesu bhāviyamānesu pañca balāni bhāvanāpāripūṇim  
gacchanti Pañcasu balesu bhāviyamānesu satta bojjhaṅgā  
bhāvanāpāripūṇim gacchanti Sattasu bojjhaṅgesu bhāvi-  
yamānesu ariyo atthaṅgiko maggo bhāvanāpāripūṇim  
gacchati Sabbe ca<sup>3</sup> bodhangamā<sup>4</sup> dhammā bodhipakkhiyā  
bhāvanāpāripūṇim gacchanti

Kenā kāmānena?

Sabbe hi bodhangamā<sup>4</sup> dhammā<sup>5</sup> bodhipakkhiyā nuyyā-  
nikalakkhanena ekalakkhanā

Te<sup>6</sup> ekalakkhanattī bhāvanāpāripūṇim gacchanti

Evam<sup>7</sup> akusala pi<sup>8</sup> dhammī ekalakkhanattā pahānam  
abbihattham gacchanti

Catūsu satipaṭṭhānesu bhāviyamānesu vipallāsā pahīy-  
yanti, āhāri c'assa pariññam gacchanti, upādānehi anupā-  
dāno bhavati, yogehi ca visamyutto bhavati, gandhehi ca  
vippayutto bhavati, āsavehi ca anāsavo bhavati, ogehi ca  
nitinno bhavati, sallehi ca visallo bhavati, viññāpattḥṭitīyo  
c'assa pariññam gacchanti, agatigamanehi<sup>9</sup> ca<sup>5</sup> na aga-  
tim<sup>10</sup> gacchanti

<sup>1</sup> tam, S

<sup>4</sup> bojjh<sup>o</sup>, S

<sup>7</sup> S addā pi  
<sup>10</sup> bhavati, S

<sup>2</sup> 1ati, S

<sup>5</sup> om B

<sup>8</sup> om B, S

<sup>3</sup> 'va, B

<sup>6</sup> tena, B, S

<sup>9</sup> nesu hi, S



Evam akusālā pi dhammā ekalakkhanattā pahunaṃ  
abbhattham gacchanti

Yattha<sup>1</sup> vā pana rūpindriyam desitam, desita tattha<sup>2</sup> eva<sup>3</sup>  
rūpādhātu<sup>4</sup> rūpakkhandho<sup>5</sup> rūpāñcayatanaṃ Yattha vā  
pana sukhā vedanā desitā, desitam tattha sukhindriyam  
somanassindriyam dukkhasamudayo ca ariyasaccam Yattha  
vā pana dukkhā vedanā desitā, desitam tattha dukkhindri-  
yam domanassindriyam dukkhañ ca ariyasaccam Yattha  
vā pana adukkhamasukhā vedanā desitā, desitam tattha  
upekkhindriyam<sup>6</sup> sabbo ca paṭiccasamuppādo

Kena kūtenena?

Adukkhamasukhāya hi vedanāya avijjā<sup>7</sup> anusetā<sup>8</sup>, avijjā-  
paccayā samkhāyā, samkhārapaccayā viññānam, viññāna-  
paccayā nāma rūpam, rūpānupapaccayā chālāyatanaṃ<sup>9</sup>,  
chālāyatana-paccayā<sup>10</sup> phasso, phassapaccayā vedanā, vedā-  
nāpaccayā tanhā, tanhāpaccaya upādānam, upādānapaccayā  
bhavo, bhavapaccayā jāti, jātipaccayā jarāmaraṇasokapari-  
devadukkhadomanassūpāyāsā sambhavanti

Evam etassa kevalassa dukkhakkhandhassa samudayo  
hoti<sup>11</sup>

So ca sarāga-sadosa-samoha sampīlesapakkhena hūtabbo,  
vitāṅga-vītadosa vitamoha ariyadhammehi hūtabbo

Evam ye dhammā ekalakkhanā kaccato ca lakkhanato  
ca sāmānato ca cutupapātato<sup>12</sup> ca, tesam dhammānam  
ekasmin dhamme vutte avasiṭṭhā dhammā vuttā bhavanti

Tenāha āyasmā Mahākaccāno<sup>13</sup> —

Vuttamhi ekadhamme ti

Niyutto lakkhano hāro

§ 6 Catubyūha-hāra

1 Tattha katamo catubyūho hāro?

Neuttam adhippāyo ti ayam

Byañjanena suttassa neuttañ ca adhippāyo ca nidānañ  
ca pubbāparasandhi ca gavesitabbhā<sup>14</sup>

<sup>1</sup> tattha, B. <sup>2</sup> dhātum, S. <sup>3</sup> om S. <sup>4</sup> upekkhā, B.

<sup>5</sup> abhinñhā, S. <sup>6</sup> eti ti, S. <sup>7</sup> sa, B. S. <sup>8</sup> ti, B.

<sup>9</sup> cutupātato, B. <sup>10</sup> kaccāyano, B. <sup>11</sup> etabbo, B. B.

a) Tattha katamam neittam?

Yā nuutti padasamhitā, yaṃ dhammānaṃ nāmaso ñānaṃ \*

Yadā hi bhikkhu attassa ca nāmaṃ jānāti dhammassa  
ca nāmaṃ jānāti, tathā tathā naṃ abhiniropeti, ayaṃ<sup>1</sup>  
vuccati attakusalo dhammakusalo byaññanakusalo niruttī-  
kusalo pubbaparakusalo desanākusalo atitādhivacanakusalo  
anāgatādhivacanakusalo paccuppannādhivacanakusalo itthi-  
dhivacanakusalo purisādhivacanakusalo napumsakādhiva-  
canakusalo ekādhivacanakusalo anekādhivacanakusalo

Evam sabbāni<sup>2</sup> kātābbāni janapadaneyuttāni<sup>3</sup> sabbā ca  
janapadanuuttiyo<sup>4</sup>, ayaṃ nuutti padasamhitā

b) Tattha katamo adhippāyo?

*Dhammo have rakkhati dhammacāriṃ<sup>5</sup>*

*chattam mahantam yathā<sup>6</sup> rassahāle*

*esāmsamso<sup>7</sup> dhamme sucinne*

*na duggatim gacchati dhammacārī ti* (Cf p 6)

Idha Bhagavato ko adhippāyo?

Ye apīyehi paṇimuccitukāmi bhavissanti, te dhamma  
cārī<sup>8</sup> bhavissanti ti ayaṃ ettha Bhagavato adhippāyo

*Coro yathā sandhimulhe gahito*

*sakammunā haññate bajjhate ca*

*evam ayaṃ pecca<sup>9</sup> papā parattha*

*sakammunā haññate bajjhate cā ti* (Cf Thag v 786)

Idha Bhagavato ko adhippāyo?

Sañjjetanikānaṃ katūnaṃ kammānaṃ upacittānaṃ duk-  
kha vedanīyānaṃ anittānaṃ asātaṃ vipākānaṃ paccanubha-  
vissati ti ayaṃ ettha Bhagavato adhippāyo

*Sukkhakāmaṇi bhūtāni yo dandena vihimsati<sup>10</sup>*

*attano sukham esāno pecca<sup>11</sup> na labhate sukhan ti* (Dhp  
v 131)

Idha Bhagavato ko adhippāyo?

Ye sukhena attlikā bhavissanti, te pāpakam<sup>12</sup> kammam<sup>12</sup>  
na karissanti ti ayaṃ ettha Bhagavato adhippāyo

<sup>1</sup> B adds ci

<sup>2</sup> S adds pi

<sup>3</sup> 0mruttāni, B B,

<sup>4</sup> 0neittam, B, S <sup>5</sup> 0ii, S <sup>6</sup> yathā, B, S

<sup>7</sup> etim, S <sup>8</sup> 0cāriṃ, B <sup>9</sup> pecca, B, S

<sup>10</sup> vihimsati, B, <sup>11</sup> pecca B B., all MSS add so.

<sup>12</sup> pāpa, S

*Maddhe<sup>1</sup> yado hoto mahaggharo ca .*

*maddanta samparivalla<sup>2</sup> api*

*maharavaho va nirupaputto*

*panappanena gabbham upeti mando ti* (Dhp. v 325,  
Thig v 17)

Idha Bhagavato ko adhippiyo?

Yo paramamena atthiyitukama<sup>3</sup> bhavissanti, to bhavissanti bhogano maddamano mahiyesu guttadvaya pubbarattapavattapi puggarayamayopi amuyutthi vipassaka<sup>4</sup> kusalesu dhamma<sup>5</sup> api<sup>6</sup> eva ca satti dhammasu<sup>7</sup> thesesu navesu mapphime u ti<sup>8</sup> ayam ettha Bhagavato adhippiyo

*Upamando amattapadana<sup>9</sup> pamado maccano padam*

*appamatta na mappante<sup>10</sup> ye pamatta yatha mata ti*

(Dhp v 21)

Idha Bhagavato ko adhippiyo?

Yo amattapariyesanapi pariyesitukama bhavissanti, to appamatta vitarissanti ti<sup>11</sup> ayam ettha Bhagavato adhippiyo.

Ayam adhippiyo

e) 'Tuttha ketumapi nalamapi?

Yatha so Dharmyo gopulako Bhagavantapi aha (S N I, 2)

*Nandati puttahi<sup>12</sup> puttima*

*gopiko gohi tath<sup>13</sup> eva nandati*

*upadhi hi nara so nandana*

*na hi so nandati<sup>14</sup> go nirupadhi ti* (v. 16 v. 33),

Bhagava aha

*Socati puttahi<sup>15</sup> puttima*

*gopiko gohi tath<sup>16</sup> eva socati*

*upadhi hi nara<sup>17</sup> so socana*

*na hi socati<sup>18</sup> go nirupadhi ti* (v. 17 v. 34)

Ima<sup>19</sup> cattama<sup>20</sup> mima<sup>21</sup> nidanena evam<sup>22</sup> nayati idha Bhagava bahinapi puggaham<sup>23</sup> upadhipi<sup>24</sup> aha ti.

Yatha ca Maro pupum<sup>25</sup> Uggahakula<sup>26</sup> pubbuta<sup>27</sup> pathosam<sup>28</sup> putesi, Bhagava aha

<sup>1</sup> maddha, B. B.

<sup>2</sup> maddha, B

<sup>3</sup> maddha, B, maddha, B.

<sup>4</sup> maddha, S

<sup>5</sup> maddha, B. B.

<sup>6</sup> maddha p<sup>6</sup>, all MSS.

<sup>7</sup> maddha, S.

<sup>8</sup> maddha, B. S.

*Sace pi kevalam sabbam Gijjhakūṭam calessasī<sup>1</sup>*  
*n'eva<sup>2</sup> sammāvūṃuttānam<sup>3</sup> buddhānam atthi iṇṇitam* (S I,  
 p 109)

*Nabham phuleyya pathavim caleyya*  
*sabbe 'va' pānā uda santaseyyum*  
*sallam pi ce urasī kampaṇeyyum*  
*upadhīsu tīnam na karonti buddhā ti* (S I, p 107)

Iminā vatthunā iminī nidānena evaṃ nāyati idha Bha-  
 gavā kāyaṃ upadhīsu āhā ti

Yathā cāha —

*Na tam dalham<sup>6</sup> bandhanam āhu dhīrā*  
*yad<sup>7</sup> āyasam<sup>8</sup> dāruṇum pabbajāṇ ca*  
*sārattarattā manikundalesu*  
*puttesu dāsesu ca yū apekhā<sup>9</sup> ti* (S I, p 77)

Iminā vatthunā iminī nidānena evaṃ nāyati idha Bha-  
 gavā bhīmesu vatthūsu tuṇham āhā ti

Yathā cāha —

*Etam dalham bandhanam āhu dhīrā*  
*ohāṇam sūhūlam duṇḍamūṇcam*  
*etam pi chetvāna paribbajanti*  
*anapekhiṇo<sup>10</sup> kāmāsukham pahāyā ti* (S I, p 77)

Iminā vatthunā iminā nidānena evaṃ nāyati idha Bha-  
 gavā bhānavatthukāya tanhāya pahānam āhā ti

Yathā<sup>11</sup> cāha<sup>12</sup> —

*Āturam asucim pūtim dugundham dehamssitāṇ*  
*pagghanantam duṇḍarattim<sup>13</sup> bālānam abhinanditaṇ ti* (Ct  
 Thag v 394, Dhṛp A p 316, Thag vv 19 82)

Iminā vatthunā iminā nidānena evaṃ nāyati idha Bha-  
 gavā ajjhattikavatthukāya tanhāya pahānam āhā ti

Yathā cāha —

<sup>1</sup> clessati, B<sub>1</sub>, calissati, S, caleyyasi, B      <sup>2</sup> na ca, S

<sup>3</sup> samāvā<sup>o</sup>, B, samādhī<sup>o</sup>, S      <sup>4</sup> ca, S

<sup>5</sup> dhi, B S      <sup>6</sup> B puts dalham before na tam

<sup>7</sup> yam, S      <sup>8</sup> ay<sup>o</sup>, S

<sup>9</sup> apekkhā, S      <sup>10</sup> opekkhino, S.

<sup>11</sup> om B<sub>1</sub> S      <sup>12</sup> oatti, B<sub>1</sub> S

*Ucchinda<sup>1</sup> sneham attano  
kumudam sūradikam va pāninā  
santimaggam eva brūhaya  
nibbānam Sugatena desitaṃ ti* (Dhp v 285)

Iminā vatthunā iminā midānenā evaṃ űayati idhā Bha-  
gavā ayyhattika<sup>2</sup>atthukāya tanhūya pahanaṃ aha ti

Idam midānam

d) Tattha katamo pubbāpārasandhi?

Yathāha<sup>3</sup> —

*Kāmandhā jālasacchannā tanhāchadanachādita<sup>4</sup>  
pamattabandhanābaddhā<sup>5</sup> macchā va kummāmaḷhe  
jarāmaranā<sup>6</sup> anventi<sup>7</sup> vaccho khūrapako<sup>8</sup> va mātaraṃ ti*  
(Ud p 76, cf Thag v 297)

Ayam kāmataṇhā vuttā

Sā katamena pubbāpārena yujjati?

Yathāha<sup>9</sup> —

*Ratto attham na jānāti ratto dhammam na passati  
andhatamam<sup>1</sup> tadā hoti yam āgo sahate naraṃ ti* (Cf p 12)

Iti andhatāya ca sacchannatāya<sup>2</sup> ca sū yeva tanhā abhi-  
lapitā,

Yañ cāha —

Kāmandhā jālasacchanna<sup>3</sup> tanhāchadanachādita ti yañ  
cāha —

Ratto attham na jānāti ratto dhammaṃ na passati ti  
imehi padehi pañyutthānehi sū yeva tanhā abhila-  
pitā

Yam andhakāmaṃ ayam dukkhasamudayo, yā ca tanhā  
ponobhavikā

Yañcāha kāmā ti mo kilesakāmā, yañ cāha<sup>4</sup> jāla-  
sacchanna<sup>5</sup> ti tesam yeva kāmānam payogena pañyuttha-  
nam dasseti

Tasmā kilesavasena ca pañyutthānavasena ca tanhā  
bandhanam vuttā<sup>6</sup>

Ye edisikā, te jarāmaranam inventi

<sup>1</sup> ucchinnā, B. <sup>2</sup> yathā cāha, B. <sup>3</sup> anubandhā, all MSS.

<sup>4</sup> om S <sup>5</sup> khūrapako, B S <sup>6</sup> yathā cāha, B. S.

<sup>7</sup> andham ta<sup>8</sup> S <sup>8</sup> pacchā, B. S.

<sup>9</sup> pacchā, B. S <sup>10</sup> vuttam, B

Ayam Bhagavatā yathimikkhittagāthābalena<sup>1</sup> dassitā,  
jajāmaṇanam anventi ti

*Yassa papañcā tīti<sup>2</sup> ca n'atthi*

*\*sandānam<sup>3</sup> palighuñ ca vītivatto*

*tan nittanham munim carantam*

*na vjānāti sadevako pi loko ti (Ud p 77)*

Papañcā nāma tanhā dīṭṭhīmānī tadabhisamkhātā ca  
samkhāā<sup>4</sup> Tīti<sup>4</sup> nāma anusayā Sandānam<sup>3</sup> nāma  
tanhāya<sup>5</sup> pariyyutthānam Yāmi chattimsa tanhāya jāliniā  
vicarītāmi Paligho nāma mohō. Ye cā papañcā<sup>6</sup>-sam-  
khāā yā ca tīti<sup>4</sup> yaṃ<sup>7</sup> sandānañ<sup>8</sup> ca yaṃ<sup>7</sup> palighañ ca,  
yo etaṃ sabbam samatikkanto ayam vuccati nittanho iti

Tattha pariyyutthānasamkhāā dīṭṭhadhammavedaniyā<sup>9</sup> vā  
upapajjavedaniyā vā apaiāpariyyavedaniyā<sup>10</sup> vā<sup>10</sup>

Evam tanhā tividham phalaṃ deti dīṭṭhe<sup>11</sup> vā dhamme  
upapajje vā apare vā pariyyāye Evam Bhagavā āha —

*Yam lobhapahatam kammam karoti kāyena vā vācāya vā  
manasā vā, tassa vipākam anubhoti dīṭṭhe<sup>11</sup> vā dhamme  
upapajje vā apare vā pariyyāye ti*

Idam Bhagavato pubbāpārena yujjati

Tattha pariyyutthānam dīṭṭhadhammavedaniyam vā kam-  
mam upapajjavedaniyam vā kammam apaiāpariyyavedani-  
yam<sup>12</sup> vā<sup>13</sup> kammam

Evam kammam tidhā vipaccati dīṭṭhe<sup>11</sup> vā dhamme  
upapajje<sup>14</sup> vā apare<sup>15</sup> vā<sup>15</sup> pariyyāye<sup>15</sup>

Yathāha —

*Yañ ce bālo idha pānātipātī hoti | pa<sup>16</sup> | micchādīṭṭhī  
hoti, tassa dīṭṭhe<sup>17</sup> vā<sup>17</sup> dhamme vipākam patisamvedeti  
upapajje<sup>18</sup> vā apare vā pariyyāye ti*

<sup>1</sup> °phalena, B, S      <sup>2</sup> papañcath°, S, °dhitī, B,.

<sup>3</sup> sandh°, B, B, S, sant°, Com

<sup>4</sup> dhr°, B,      <sup>5</sup> tanhā, B, S adds ca      <sup>6</sup> °ca, S

<sup>7</sup> om B, S      <sup>8</sup> sandh°, S      <sup>9</sup> °pariyyāyave°, B,

<sup>10</sup> om B,      <sup>11</sup> dīṭṭhe 'va, S

<sup>12</sup> apaiāpariyyāya, B B, apaiāpariyyāya vā ve°, S, but  
cf Mil p 108 apaiāpariyyakammam

<sup>13</sup> om S      <sup>14</sup> °jjam, B, S      <sup>15</sup> apaiāpariyyāye, S

<sup>16</sup> pa, B, la, B,      <sup>17</sup> dīṭṭhe 'va, B,

<sup>18</sup> °jjam, B, °jja, S

• Idam Bhagavato pubbāpārena yujjati<sup>1</sup>

Tattha paṇiyuṭṭhānam patisaṃkhambhūtena pahatābbhāni, saṃkhāṇā dāsaṇabhūtena, chaṭṭuppa tanhaviṇṇaṇā<sup>2</sup> bhavanābhālena pahatābbhāni ti

Evam tanhā<sup>3</sup> pi tidhā pūhiyyati yī mittanīhata ayaṃ sa upādisesā nibbānadhātu, bheda kayassa ayaṃ unupādisesā nibbānadhātu, papañco nāma vuccati añubandho

Yañ cāha Bhagavā<sup>4</sup> —

*Papañceti atitānāgatapaccuppannam cakkhuvimmesajjam rūpam ārabbhā tī<sup>5</sup> yañ cāha Bhagavā —*

*Atite Rādha rūpe anapekha<sup>6</sup> hoti<sup>7</sup>, anāgataṃ rūpam mā<sup>8</sup> abhinanda<sup>9</sup>, paccuppanna<sup>10</sup> rūpassa<sup>11</sup> nibbidāya vāgāya nirodhāya cāgūya<sup>12</sup> patinissaggūya patipajjā ti* (Cf. p 30)

Idam Bhagavato pubbāpārena yujjati

Yo cāpi papañco yo ca saṃkhāṇā yī ca atitānāgatapaccuppanna<sup>13</sup> abhinandanā, idam ekattam<sup>14</sup> Apī cī aññamaññehi padeli aññamaññehi akkhaṇehi aññamaññehi byañjanehi aparimūṇā nāma<sup>15</sup> dhammadesanā vuttā Bhagavatā (Cf p 8sq)

Evam suttena suttam samsandayitva pubbāpārena saddhim<sup>16</sup> yojayitvā suttam viddittham bhavati<sup>17</sup>

2 So<sup>18</sup> cāyam<sup>19</sup> pubbāpāro sandhi catubbidho atthasandhi, byañjanasandhi, desanāsandhi, middesasandhi ti

aa) Tattha atthasandhi chappadāni saṃkāsānā, pa-kāsānā, vi-gānā, vibhājanā, uttānīkammata<sup>20</sup>, paṇi utti ti

bb) Byañjanasandhi chappadāni akkhaṇam, padam, byañjanam, ākāro, mūtti, middeso ti<sup>21</sup>

cc) Desanāsandhi na ca paṭhavim mīssāya jhāyati jhāyī<sup>22</sup> jhāyati ca, na ca āpam mīssāya jhāyati jhāyī jhāyati ca, na ca tejam mīssāya jhāyati jhāyī jhāyati ca,

<sup>1</sup> sa°, B B., concerning the 36 tanhā see Childers, p 496 a

<sup>2</sup> om B. S.

<sup>3</sup> pekko, S

<sup>4</sup> hohi, B., the present is used for the imp

<sup>5</sup> mābhū°, B B. <sup>6</sup> oppannarūpassa, B., omits rūpassa

<sup>7</sup> om B

<sup>8</sup> ekattam B. B.,

<sup>9</sup> om B B.

<sup>10</sup> sandhi, B B.

<sup>11</sup> Bhagavata, B. S

<sup>12</sup> yo, S.

<sup>13</sup> 'yam, B.

<sup>14</sup> 'kammam tam, S.

<sup>15</sup> jhāyī, B. S throughout.

na ca vāyum<sup>1</sup> nissāya jhāyati jhāyī jhāyati ca | pe<sup>2</sup> | na  
ca ākāśānañcāyatanam nissāya na ca viññānañcāya-  
tanam nissāya na ca ākīñcaññāyatanam nissāya  
na ca nevasaññānāsaññāyatanam nissāya na ca imaṃ  
lokaṃ nissāya na ca paraṃ lokaṃ nissāya jhāyati jhāyī  
jhāyati ca, yam idam ubhayam antaena dīṭṭham sutam  
mutam viññātam pattam paṇyesitam vitakkitam vicāritam<sup>3</sup>  
manasānuvicintitam<sup>4</sup>, tam pi na<sup>5</sup> nissāya jhāyati jhāyī  
jhāyati ca Ayam sadevake loka samānake sabbahmāke  
sassamanabrahmaniyā paṇīya sadevamanussāya anissitena  
cittena na nāyati jhāyanto (Cf A V, p 324sq) \*

Yathā Mūlo pāpina Godhikassa kulaputtassa viññānam  
samanvesanto na jānāti na passati (S I, p 120sq)

So hi papañcātito, tanhāpahānena dīṭṭhimissayo pi 'ssa  
n'atthi

Yathā ca Godhikassa, evaṃ Vakkalissa<sup>6</sup> (S III, p  
119sq)

Sadevakena lokena samānakena sabbahmakena sassa-  
manabrahmaniyā paṇīya sadevamanussāya anissitacittā na  
nāyanti jhāyamānī

Ayam desanāsandhi

dd) Tattha katamā niddesasandhi?

Nissitacittā akusalapakkhena niddisatabbā<sup>7</sup> Anissita-  
cittā kusalapakkhena niddisatabbā Nissitacittā samkile-  
sena<sup>8</sup> niddisatabbā Anissitacittā vodānena niddisatabbā  
Nissitacittā samsārapavattiyā niddisatabbā Anissitacittā  
samsāranivattiyā niddisatabbā Nissitacittā tanhāya ca  
avijjāya ca niddisatabbā Anissitacittā samathena ca vi-  
passanāya ca niddisatabbā Nissitacittā ahnikena ca  
anottappena ca niddisatabbā Anissitacittā hīriyā ca  
ottappena ca niddisatabbā Nissitacittā asatīyā ca asam-  
pajāññena ca niddisatabbā Anissitacittā satīyā ca sam-  
pajāññena ca niddisatabbā Nissitacittā ayoniya<sup>9</sup> ca ayo-

<sup>1</sup> vāyam, S      <sup>2</sup> pa, B      <sup>3</sup> vicāritam, B<sub>1</sub>

<sup>4</sup> °nucintitam, B      <sup>5</sup> B puts na after nissīya

<sup>6</sup> Vakkalikkassā, S

<sup>7</sup> in B<sub>1</sub> nearly always written with ss      <sup>8</sup> kilesena, B

<sup>9</sup> °nisso, S



nisomanāsikāena ca niddisatabbū Anissitacittā yoniyā<sup>1</sup>  
 ca yonisomanāsikāena ca niddisatabbā Nissitacittā ko-  
 sājena ca<sup>2</sup> dovaccassena ca niddisatabbū Anissitacittā  
 viyyārambhena ca sovaccassena ca niddisatabbū Nissita-  
 cittā assaddhiyena ca pamādena ca niddisatabbū Anissita-  
 cittā saddhāya ca appamādena ca niddisatabbū Nissita-  
 cittā asaddhammasavanena ca samvāyena<sup>3</sup> ca niddisatabbū  
 Anissitacittā saddhammasavanena ca samvāyena ca niddi-  
 satabbā Nissitacittā abhijjhāya ca byāpadena ca niddi-  
 satabbā Anissitacittā anabhijjhāya<sup>4</sup> ca<sup>5</sup> abyāpādena<sup>4</sup> ca<sup>5</sup>  
 niddisatabbā Nissitacittā nivarāṇehi ca saṃyojananyohi ca  
 niddisatabbā Anissitacittā iṅgaṇiṅgāya ca cetovimuttīyā<sup>6</sup>  
 avijjāviṅgāya<sup>6</sup> ca<sup>6</sup> paññāvimuttīyā<sup>6</sup> niddisatabbū Nissita-  
 cittā uccchedadīṭṭhiyā ca sassatadīṭṭhiyā ca niddisatabbū  
 Anissitacittā sa-upādisesāya ca anupādisesāya ca nibbāna-  
 dhātuyā niddisatabbā

Ayam niddesasandhi

Tenāha āyasmī Mahākaccāno —

Neuttam adhippāyo ti

Niyutto catubyūho-hūro

### § 7 Āvatta hūra

1 Tattha katamo āvatto-hūro?

Ekamhi padatṭhāne ti ayam

Āabbhatha, nikkhamatha yuñjatha buddhasāsane

dhunātha Maccuno senam nalāgāram va kuñjaro ti (S I,  
 p 157, Utag v 256)

Āabbhatha nikkhamathā ti viriyassa padatṭhanam Yuñ-  
 jatha buddhasāsane ti samādhissa padatṭhanam Dhunātha  
 Maccuno senam nalāgāram va kuñjaro ti paññāya padatṭha-  
 nam

Āabbhatha nikkhamathā ti viriyindriyassa padatṭhanam  
 Yuñjatha buddhasāsane ti samādhindriyassa padatṭhanam  
 Dhunātha Maccuno senam nalāgāram va kuñjaro ti  
 paññindriyassa padatṭhanam

<sup>1</sup> niso, S <sup>2</sup> vāvanena, B B. <sup>3</sup> S omits this phrase.

<sup>4</sup> B, S transpose these words.

<sup>5</sup> S adds ca.

<sup>6</sup> avijjāya virāgāpaññā, S.

Imāni padatthānāni desanā

2 Ayuñjantānam<sup>1</sup> vā sattānam<sup>2</sup> yoge yuñjantānam vā \*  
āmbho

Tattha ye na yuñjanti, te pamādamūlakā<sup>3</sup> na yuñjanti  
So pamādo duvidho tanhāmūlako avijjāmūlako ca

Tattha avijjāmūlako yena aññānena nivuto ñeyyatthānam  
na ppajānāti, pañcakkhandhā upādāyadhammī ti ayam  
avijjāmūlako Yo tanhāmūlako so tividho anuppannānam  
bhogānam uppādāya pariyesanto pamādam ipajjati, uppan-  
nānam bhogānam āraḍḍhānāntam paribhoganimittañ ca  
pamādam āpajjati Ayam loka catubbidho pamādo eka-  
vidho avijjāya, tividho tanhāya

Tattha avijjāya nāmakāyo padatthānam, tanhāya rūpa  
kāyo padatthānam Tam kassa hetu<sup>4</sup> Rūpīsu bhavesu  
ajjhosānam, arūpīsu sammoho

Tattha rūpakāyo rūpakkhando, nāmakāyo cattāro arū-  
pīno khandhā

Ime pañcakkhandhī katamena upādānena sa-upādānā?

Tanhāya ca vijjāya ca

Tattha tanhā dve upādānāni kāmupādānāni ca silabbā-  
tupādānāni ca, vijjā dve upādānāni diṭṭhupādānāni ca  
attavādupādānāni ca

Imehi catūhi upādānehi ye sa upādānā<sup>5</sup> khandhā<sup>6</sup> idam  
dukkham, cattāni upādānāni ayam samudayo

Pañcakkhandhā dukkham<sup>7</sup>

Tesam Bhagavā pariññāya ca<sup>8</sup> pahānāya ca dhammam  
deseti, dukkhassa pariññāya<sup>9</sup> samudayassa pahānāya

Tattha yo tividho tanhāmūlako pamādo anuppannānam  
bhogānam uppādāya pariyesati, uppannānam bhogānam  
āraḍḍhānāni ca karoti paribhoganimittañ ca

Tassa sampativedhena iakkhanā patisamhāsanā, ayam  
samatho

So katham bhavati?

Yadā jānāti kāmānam assādanā ca assādato ādinavañ ca

<sup>1</sup> ay°, B B<sub>1</sub>

<sup>2</sup> om S

<sup>3</sup> \*mūlkā, B

<sup>4</sup> °dāna°, S

<sup>5</sup> dukkhā, S

<sup>6</sup> om B

<sup>7</sup> °yam, S

ādinavato nissaranāñ ca nissaranato okīrañ<sup>1</sup> ca sampikilesañ  
ca vodānañ ca nekkhamme<sup>2</sup> ca ānissamsaṃ

\* Tattha yā ānamsā upaparikkhā, ayaṃ vipassanī

Ime dve dhammā bhavaṇṇāpāpūriṃ gacchanti samatho  
ca vipassanā ca Imesu dvīsu<sup>3</sup> dhammesu bhaviyamaṇesu  
dve dhammā pāhiyyanti tanhā ca avijjā ca Imesu dvīsu<sup>4</sup>  
dhammesu pahīnesu cattāri upādānāni nuvujjhanti upādā-  
naṇṇodhā bhavaṇṇodho, bhavaṇṇodhā jātinnodho, jātini-  
rodhā jarāmaṇasasokaparidevadukkhadomanassūpayasā ni-  
vujjhanti

Evam etassa kevalassa dukkhakkhandhassa mūlho hotī

Iti puṇṇakāni ca<sup>5</sup> dve saccāni dukkham<sup>6</sup> samudayo  
ca, samatho ca vipassanā ca maggo, bhavaṇṇodho nib-  
hānam<sup>7</sup>

Imāni cattāri saccāni

Tenaṃ Bhagavā<sup>8</sup> -- Ānabbhatha nikkhamathā ti

\* *Yathā pi mūle umupaddare dāthe  
chinno pi rukkho puna d eva rūhati  
evam pi tanhānusaye anūhate<sup>9</sup>  
nibbatati dukkham idam punuppunam* (Dhp v. 338).

Ayaṃ tanhānusayo

Katamassī tanhīya<sup>10</sup>

Bhava tanhāya

Yo etassa dhammassa paccayo ayaṃ avijjā, avijjāpaccaya-  
yā hi<sup>11</sup> bhavatanhā.

Ime dve kilesā tanhā ca avijjā ca

Tāni cattāri upādānāni tehi catūhi upādānehi ye sa-  
upādānā khandhā idam dukkham, cattāri upādānāni ayaṃ<sup>12</sup>  
samudayo

Pañcakkhandhā dukkham

Tesaṃ Bhagavā paṇṇāya ca paṇṇāya ca dhammaṃ  
deseti dukkhassa paṇṇāya samudayassa paṇṇāya.

<sup>1</sup> vo°, B

<sup>2</sup> nikkhamme, S, nikkhamo, B, B.

<sup>3</sup> dvesu, S

<sup>4</sup> dvesu, S, om B

<sup>5</sup> om B.

<sup>6</sup> dukkhā, S

<sup>7</sup> °nañ ca, S

<sup>8</sup> anu°, B S, 'nubate, B.

<sup>9</sup> ti, S

<sup>10</sup> om. B, S

Yena tanhānusāyāṃ samūhanatī, ayam samatho, yena, tanhānusāyassa paṭṭhāyāṃ avijjāṃ vāṭṭayati<sup>1</sup>, ayam vipassanā

Ime dve dhammā bhāvanāpāṭipūṇiṃ gacchantī, samatho ca vipassanā ca.

Tattha samathassa phalaṃ iṅgavijāgā cetovimutti, vipassanāya phalaṃ avijjāvijāgā paññāvimutti

Iti puṇṇikāṇi ca dve saccāni dukkhaṃ samudayo ca, samatho ca vipassanā ca maggo, dve ca vimuttiyo mudho

Imāni cattāni saccāni.

Tenāha Bhagvā<sup>2</sup> — Yathā pi mūle ti

*Sabbapāpassa akaranam kusalass<sup>3</sup> upasampadā<sup>3</sup>  
sacittapariyodapanam etam buddhāna<sup>4</sup> sāsana<sup>4</sup> ti<sup>5</sup> (Dhp  
v 183)*

Sabbapāpam nāma tīni duccaritāni kāyaduccaritāṃ, vaciduccaritāṃ, manoduccaritāṃ Te dasa akusalakamma pathā pīnātipīto, adinnādānam, kāmesu micchācāro, musāvādo, pisunā<sup>6</sup> vācā<sup>6</sup>, pharusā<sup>7</sup> vācā<sup>7</sup>, samphappalāpo, abhijjhā, byāpādo, micchādittī

Tāni dve kammāni cetanā cetasikaṇ ca

Tattha yo ca pānātipāto yā ca pisunā<sup>6</sup> vācā<sup>6</sup> yā ca pharusā<sup>7</sup> vācā<sup>7</sup>, idam dosasamutthānam<sup>8</sup>, yañ ca adinnādānam yo ca kāmesu micchācāro yo ca musāvādo, idam lobhasamutthānam<sup>8</sup>, yo samphappalāpo, idam mohasamutthānam<sup>8</sup>

Imāni sattha kāṇānāni cetanākamman

Yā abhijjhā, ayam lobho akusalamūlam Yo byāpādo, ayam doso akusalamūlam Yā micchādittī, ayam micchāmaggo

Imāni tīni kāṇānāni cetasikakamman<sup>9</sup>

Tenāha cetanākamman cetasikakamman<sup>9</sup> ti

Akusalamūlam pajogam gacchantam uttubbidham agatim gacchatī chandā, dosā, bhayā, mohā

<sup>1</sup> samūhanatī, S <sup>2</sup> om B, S <sup>3</sup> lassassa upa°, B, S

<sup>4</sup> anusāsa°, S <sup>5</sup> om B, S <sup>6</sup> navācā B

<sup>7</sup> savācā, B <sup>8</sup> samudatth°, S <sup>9</sup> sikam lo°, B, S

Tattha yam chaṇḍā agatīṃ gacchati, idaṃ lobha-samutthānam, yam dosā agatīṃ gacchati, idaṃ dosasamutthānam, yam bhayā ca mohā ca agatīṃ gacchati, idaṃ mohasamutthānam

Tattha lobho asubhāya pahūyati, doso mettāya, moho paññāya Tathā lobho upekkhāya pahūyati, doso mettāya ca karuṇāya ca, moho muditāya pāṇānam abbhattham gacchati

Tenāha Bhagavā — Sabbapāpassa akāraṇaṃ ti

Sabbapāpaṃ nāma atthā micchattāni micchādīṭṭhi, micchāsankappo, micchāvācā, micchākammanto, micchā-ājīvo, micchāvāyīmo, micchāsati, micchāsamīdhi Idam vuccati sabbapāpaṃ

Imesaṃ atthannam micchattānaṃ ya kīṇyū akāraṇaṃ vāṇhācī<sup>1</sup>, idaṃ vuccati sabbapāpassa akāraṇam

Atthasu micchattesu pahīnesu atthā sammattāni sampajjanti

Atthannam sammattānam yū kīṇyā karāṇam sampadanam, ayaṃ vuccati kusalassa upasampadā.

† Savittapariyodapanam ti atitassa maggassa bhāvanākarīyam<sup>2</sup>, tassa<sup>2</sup> sati<sup>2</sup> Citto pariyoḍapite paṇcakkhandhā pariyoḍapitā bhavanti Eyaṃ hi Bhagavā āha —

*Cetovissuddhattham bhikkhave Tathāgato brahmacariyam vussati ti*

Duvidhā<sup>3</sup> pariyoḍapanā nīvaṇanapahūnā ca anusaya-samugghātā ca, dve ca<sup>4</sup> pariyoḍapanabhūmiyo dassana-bhūmi ca bhāvanābhūmi ca

Tattha yam paṭivedhena pariyoḍapeti, idaṃ dukkham, yato pariyoḍapeti, ayaṃ samudayo, yena pariyoḍapeti, ayaṃ maggo, yam pariyoḍapitam, ayaṃ mūlho

Imāni cattāni saccāni.

Tenāha Bhagavā — Sabbapāpassa akāraṇaṃ ti.

† *Dhammo have rakkhati dhammucārī<sup>5</sup>  
chattam mahantam yathā<sup>6</sup> vassakāle*

<sup>1</sup> anācāro, S.

<sup>2</sup> kīṇyāssa sati, B, kīṇyāṃ dassati, S

<sup>3</sup> B B<sub>1</sub> add hi <sup>4</sup> om. B. <sup>5</sup> 11, S. <sup>6</sup> yathā, B<sub>1</sub> S.

*esāmsamso dhamme sucinno*

*na duggatim gacchatī dhammacārī ti* (Cf. p. 6)

Dhammo nāma duvidho indriyasamvaro maggo ca  
Duggatī nāma duvidhā deva manusse<sup>1</sup> vā<sup>2</sup> upanidhāya  
apāyā duggatī, nibbānam vā upanidhāya saḥbī upapattiyo  
duggatī<sup>3</sup>

Tattha jā samvarasilo akhandakāritā, ayam dhammo  
sucinno apāyehi iakkhatī

Evam Bhagavā āha —

*Dvedhā bhikkhave sīlavato gatiyo devā ca manussā ca*

Evāñ ca Nālandāyam nigame Asibandhakaputto gāmanī  
Bhagavantam etad avoca —

*Brāhmanā bhante pacchābhūmakū lāmaṇḍalukā<sup>4</sup> sevūla  
mūlūkā<sup>5</sup> udakorohakā aggiparicārakā Te matam lūlam  
latam uyyāpentī nāma saññāpentī nāma saggam nāma  
okhamenti<sup>6</sup> Bhagavā pana bhante pahoti tathā kātum,  
yathā sabbo loko lūyassa bhedā parammaranū sugatim  
saggam lokam upapajjeyyā<sup>7</sup> ti*

Tena hi gūmanī tam yev' ettha patipucchissāmi, yathā  
te lhameyya tathā nam<sup>8</sup> byākarēyyāsi Tam kim maññasi  
gūmanī<sup>9</sup>. Idh' assa puriso pūnātipātī adinnādāyī kāmesu  
micchūcārī musāvādī pisunarūco<sup>10</sup> pharusavāco<sup>11</sup> samphappa-  
lūpi abhijjhālu byūpannacitto micchādittiko Tam enam  
mahājanakāyo samjanīma samāgama āyāceyya thomeyya  
pañjaliko anuparisaḥkeyyū ayam puriso lūyassa bhedā  
parammaranū sugatim saggam lokam upapajjatū<sup>12</sup> ti Tam  
kim maññasi gāmanī<sup>13</sup> Api nu so puriso mahato janakā-  
yassa āyācanahetu vā thomanahetu vā pañjalīkam anupari-  
saḥkanahetu vā lūyassa bhedā parammaranū sugatim saggam  
lokam upapajjeyyā<sup>14</sup> ti<sup>2</sup>

No h'etam bhante

Seyyathā pi gūmanī puriso mahatim puthusīlam gambhīre  
udakarahade<sup>15</sup> pahlhipeyya Tam enam mahājanakāyo

<sup>1</sup> deva vā manusse, S

<sup>2</sup> om B.

<sup>3</sup> 'ti ti, B.

<sup>4</sup> lā°, B.

<sup>5</sup> 'lakā, S

<sup>6</sup> 'mantī, S

<sup>7</sup> upajj°, S

<sup>8</sup> 'nāvāco, S

<sup>9</sup> om S

<sup>10</sup> uppajj°, S

<sup>11</sup> udakadahe, B.

sangamma samāgama āyāceyya thomeyya pañjaliko anu-  
parisakheyya ummuja<sup>1</sup> bho<sup>2</sup> pulhu ite upplava<sup>3</sup> bho<sup>4</sup>  
puthusile thalam upplava bho pulhusile ti Tam him  
maññasi gāman<sup>5</sup> Api nu sa mahatā puthusile mahato  
janakayassa āyācanahetu vā thomanahetu va pañjalikam  
anuparisakkañahetu vā ummujeyya va upplaveyya<sup>6</sup> vā  
thalam vā upplaveyyā<sup>7</sup> ti<sup>8</sup>

No h'etam bhante

Etam eva llo gāman<sup>9</sup> yo so puriso pūnātipātī | pe<sup>1</sup> |  
micchādittihiko Kincapi nam mahājanakāyo sangamma  
samāgama āyāceyya thomeyya pañjaliko anuparisakheyya  
ayam puriso kāyassa bhedā parammaranā sugatim saygam  
lokam upapajjatū<sup>2</sup> ti Atha llo so puriso kāyassa bhedā  
parammaranā apāyam duggatim vimpātum nāyam upa-  
pajjeyya<sup>3</sup> Tam him maññasi gāman<sup>4</sup> Itth'assa<sup>5</sup> puriso  
pūnātipātī pativato | pe<sup>7</sup> | sammadittihiko Tam enam  
mahājanakāyo sangamma samāgama āyāceyya thomeyya  
pañjaliko anuparisakheyya ayam puriso kāyassa bhedā  
parammaranā apāyam duggatim vimpātum nāyam upa-  
pajjatū<sup>6</sup> ti Tam him maññasi gāman<sup>8</sup> Api nu so puriso  
mahato janakāyassa āyācanahetu vā thomanahetu va pañ-  
jalikam anuparisakkañahetu vā kāyassa bhedā parammaranu  
apayam duggatim vimpātum nāyam upapajjeyya<sup>9</sup> ti<sup>10</sup>

No h'etam bhante

Seyyathā pi gāman puriso sappakumbham va telukum-  
bham vā gambhīram udakarahadam<sup>1</sup> ogāhitvā bhindeyya,  
tatiyassa<sup>2</sup> salikharā vā<sup>3</sup> kathalā vā, sū adho gumā assa.  
Yan ca khvassa tatiā<sup>4</sup> sappi vā telam va, tam<sup>5</sup> uddham  
gāmā assa Tam enam mahājanakāyo sangamma samāgama  
āyāceyya thomeyya pañjaliko anuparisakheyya osāda<sup>6</sup> bho<sup>7</sup>  
sappi telā samsāda<sup>8</sup> bho<sup>9</sup> sappi telū<sup>10</sup> avamgaccha<sup>11</sup> bho<sup>12</sup>  
sappi<sup>13</sup> telā<sup>14</sup> ti<sup>15</sup> Tam<sup>16</sup> him maññasi gāman<sup>17</sup> Api nu

<sup>1</sup> ajjato, S

<sup>2</sup> uplava bho, B, S has upplavato

<sup>3</sup> upla<sup>2</sup>, B

<sup>4</sup> pa, B

<sup>5</sup> uppajjo, S

<sup>6</sup> icc' assa, S

<sup>7</sup> B gives it in full extent

<sup>8</sup> udakadahan, B

<sup>9</sup> tatiā yassa, B B<sub>1</sub>, <sup>10</sup> om B<sub>1</sub>, S.

<sup>11</sup> tattha, B

<sup>12</sup> om S

<sup>13</sup> odatto, B<sub>1</sub>; odatā, S.

<sup>14</sup> odatto, S

<sup>15</sup> telā ti, S.

*tam sappi telam mahato janahāyassa āyūcanahetu vā tho,  
manahetu vā pañjalikam anuparisakkanahetu pā osideyya  
vā samsideyya vā uvam<sup>1</sup> vā<sup>2</sup> gaccheyyā ti<sup>3</sup>*

*No Hetam bhante*

*Evam eva lho gāman yo so<sup>3</sup> puriso pīnātipātā pati-  
virato | pe<sup>1</sup> | sammāditthiko Kiñcāpi nam<sup>5</sup> mahājanahāyo  
sangumma saṇḍagamma āyāceyya thomeyya pañjaliko anu-  
parisakheyya ayam<sup>6</sup> puriso hāyassa bheda parammaranū  
apāyam duggatim vinipātam mayam upapajjati ti Atha  
lho so puriso hāyassa bheda parammaranū sugatim saggam  
loham upapajjeyya (S IV, p 312 sqq)*

*Iti dhammo sucinno upāyehi rakkhati*

*Tattha yā maggassa tikkhata adhimattatā, ayam dhammo \*  
sucinno sabbāhi upapattihī rakkhati Evam Bhagavā āha —*

*Tasmā rakkhatacittassa sammāsankappagocarō<sup>7</sup>*

*sammāditthipurekkhāro natvāna udayabbayam*

*thīnamuddhābhūbhū bhikkhu sabbā duggatīyo jahe ti*

(Ud p 38)

*Tattha duggatinam hetu tanhā ca avijjā ca*

*Tāni cattāni upādānāni tehi catūhi upādānehi ye sa-  
upādānā<sup>8</sup> khandhā<sup>8</sup> idam dukkham, cattāni upādānāni  
samudayo<sup>9</sup>*

*Pañcakkhandhā dukkham*

*Tesaṃ Bhagavā paññāya ca pahānāya ca dhammam  
deseti dukkhassa paññāya samudayassa pahānāya*

*Tattha tanhāya pañcindriyāni rūpīni<sup>10</sup> padaṭṭhānam,  
avijjāya manindriyam padaṭṭhānam*

*Pañcindriyāni rūpīni<sup>10</sup> rakkhanto samādhīp bhāvayati  
tanhā ca nigganhāti Manindriyam rakkhanto vipassanam  
bhāvayati avijjā ca nigganhāti*

*Tanhāniggahena dve upādānāni pahīyanti kāmupādā-  
nāni ca silabbatupādānāni ca Avijjāniggahena dve upādānāni  
pahīyanti diṭṭhupādānāni ca attavādupādānāni ca*

<sup>1</sup> ava, S

<sup>2</sup> om S

<sup>3</sup> 'ssa, B

<sup>4</sup> pa, B

<sup>5</sup> tam, S.

<sup>6</sup> B, S add so

<sup>7</sup> 'ā, S

<sup>8</sup> 'nakkhandhā, S

<sup>9</sup> ayam sam°, B

<sup>10</sup> rūpīni, B B<sub>1</sub>, rūpāni, S



Catūsu upādānesu pahīnesu dve dhammā bhāvanāpārī-  
pūṃp gacchanti samatho ca vipassanā ca

Idam vuccati brahmacariyaṃ tī

Tattha brahmacariyassa<sup>1</sup> phalaṃ cattāri sannaññaphalāni  
sotāpattiphalaṃ, sakadāgāmiphalaṃ, anāgāmiphalaṃ, u-  
hattam<sup>2</sup> aggaphalaṃ<sup>3</sup>

Imāni cattāri brahmacariyassa phalāni tī<sup>4</sup>

Iti purimakkāni ca dve saccāni dukkham<sup>5</sup> samudayo<sup>6</sup>  
ca<sup>7</sup>, samatho ca vipassanā ca brahmacariyaṃ ca maggo,  
brahmacariyassa<sup>8</sup> phalāni<sup>9</sup> ca<sup>10</sup> tadārammaṇā ca asamkhata-  
dhātu nirodho

Imāni cattāri saccāni

Tenāha — Dhammo have iakkhati tī

Tattha yaṃ pativedhicca iakkhati, idam dukkham, yato  
iakkhati, ayaṃ samudayo, yena iakkhati, ayaṃ maggo,  
yaṃ<sup>11</sup> iakkhati, ayaṃ nirodho

Imāni cattāri saccāni

Tenāha āyasmā Mahākaccāno —

Ekamhi padatṭhāne tī

Niyutto āvatto hāro

### § 8 Vibhatti hāro

1 Tattha katamo vibhatti-hāro?

Dhammāni ca padatṭhānam | bhummāni cā tī

Dve suttāni vāsānabhāgiyaṃ ca nibbedhabhāgiyaṃ ca  
Dve paṭipada puññabhāgiyā ca phalabhāgiyā<sup>1</sup> ca<sup>2</sup> Dve  
silāni samvāyasilāni ca pahānasilāni ca

Tattha Bhagavā vāsānabhāgiyaṃ suttam puññabhāgi-  
yāya paṭipadāya desayati

\* So samvāyasile tīhito tena brahmacariyena brahmacārī  
bhavati

<sup>1</sup> aśaṭṭaphalaṃ, B

<sup>2</sup> phalaṃ, S, B, *put's agga° before* aśaṭṭap

<sup>3</sup> om B <sup>4</sup> dukkhasam°, S <sup>5</sup> om B, S

<sup>6</sup> °cariyapha°, S <sup>7</sup> om, S

Tattha Bhagavā nibbedhabhāgiyam suttam phalabhāgi ,  
yāya paṭipadāya desayati

So pahānasile thito tena bāhmacariyena bāhmacari  
bhavati.

2 Tattha katamam vāsanābhāgiyam suttam?

Vāsanābhāgiyam nāma suttam dānakathā, silakathā,  
saggakathā, kāmānam ādīnavo, nekkhamme<sup>1</sup> ānīsamso ti

3 Tattha katamam nibbedhabhāgiyam suttam?

Nibbedhabhāgiyam nāma suttam yā catusaccapakāsanā

Vāsanābhāgiye sutte n'atthi pajānanā, n'atthi maggo  
n'atthi phalam. Nibbedhabhāgiye sutte atthi pajānanā  
atthi maggo atthi phalam

Imāni cattāni suttāni

Imesaṃ catunnam suttānam desanāya phalena sīlena  
bāhmacariyena sabbato vicayena hāienā vicimitvī yuttā-  
hāienā yojayitabbā<sup>2</sup>, yāvatikā nānassa<sup>3</sup> bhūmi (Cf p 25)

a) Tattha katame dhammā sādhaīanā?

Dve dhammā sādhaīanā nāmasīdhaīanā vatthusīdhaī-  
anā ca, yaṃ vā piṇa kiñci aññam pi evaṃ jātuyam  
Micchattaniyatānam sattānam anyatānaṃ ca sattānam  
dassanapahātābbā kilesā sādhaīanā Puthujjanassa sotā-  
pannassa ca kāmāgābyāpādā sādhaīanā Puthujjanassa  
anāgāmiassa ca uddhambhūgiyā<sup>4</sup> samyojanā sādhaīanā.  
Yaṃ kiñci ariyasāvako lokiyam<sup>5</sup> samāpattim samāpajjati,  
sabbī sā vitāgeli<sup>6</sup> sādhaīanā Sādhaīanā<sup>7</sup> hi<sup>7</sup> dham-  
mā evaṃ aññam aññam paṇamparāṃ sakamsakam viṣayaṃ  
nātivattanti Yo p'<sup>8</sup> imehi dhammehi samannāgato, na  
so tam dhammam upātivattati

Ime dhammā sādhaīanā

b) Tattha katame dhammā asādhaīanā?

Yāva desanā<sup>9</sup> upādāya gavesitābbā sekhāsekhā  
bhabbābhabbā ti

Aṭṭhamakassa sotāpannassa ca<sup>10</sup> kāmāgābyāpādā

<sup>1</sup> nekkhamme, S, nekkhame, B      <sup>2</sup> yojet<sup>o</sup>, S

<sup>3</sup> yānassa, S      <sup>4</sup> āyānam, S      <sup>5</sup> ākām, B

<sup>6</sup> avitā<sup>o</sup>, B, avigata<sup>o</sup>, B      <sup>7</sup> oñehi, S      <sup>8</sup> pi, B

<sup>9</sup> ānā, S      <sup>10</sup> S puts ca before sotā<sup>o</sup>

sādhūnaṃ, dhammatī asādhūnaṃ<sup>1</sup> Aṭṭhamakassa uttāra-  
missa ca niddhambhūtiya sampajjanā sādhanāna, dhammata  
asādhūnaṃ<sup>2</sup> Sabbesaṃ sekhanam namun sādhanam,  
dhammatā asādhūnaṃ<sup>3</sup> Sabbesaṃ paṭipannikanam na  
mam sādhanam, dhammatā asādhūna Sabbesaṃ  
sekhanam sekhasilam sādhanam, dhammatā asādhūnaṃ

Evam vasesānupassina hinukkaṭṭhamapīḍanam upadāya  
gavesitabbhaṃ

Dassanabhūmi nīyānīvakantiyā padaṭṭhanam Bhāvanā  
bhūmi uttarikāram phalīnam pattiya padaṭṭhanam Dukkha  
paṭipadā dandhabhūtiā samathassa<sup>4</sup> pidatṭhanam Sukhā  
paṭipadā khuppiḍbhūtiā vipassanāya padaṭṭhanam Dāna-  
mayam puññakūyavatthu<sup>5</sup> parato ghosassa sādhanam  
padaṭṭhanam Silamayam puññakūyavatthu cintāmayiyā  
paññāya sādhanam padaṭṭhanam Bhāvanāmayam puñ-  
ñakūyavatthu bhāvanāmayiyā paññāya sādhanam  
padaṭṭhanam Dānamayam puññakūyavatthu parato ca  
ghosassa sutamayiyā ca paññāya sādhanam padaṭṭhanam  
Silamayam puññakūyavatthu cintāmayiyā ca paññāya yo-  
nisā ca manasikāriassa sādhanam padaṭṭhanam Bhāva-  
nāmayam puññakūyavatthu bhāvanāmayiyā ca paññāya  
sammāpattiya<sup>6</sup> ca sādhanam pidatṭhanam Paṭipade-  
savāso vivekassa<sup>7</sup> ca samādhissa<sup>8</sup> ca sādhanam padaṭṭha-  
nam Sappurīṣūpanissayo<sup>9</sup> tinnāṇi ca āveccapāsādanam  
samathassa ca sādhanam padaṭṭhanam Attasammā-  
panidhānā<sup>10</sup> hūyā ca vipassanāya ca sādhanam pa-  
daṭṭhanam Akusalaparīceṭṭhāgo kusalamānassīya ca samā-  
dhindriyassa<sup>11</sup> ca sādhanam padaṭṭhanam Dhammasvā-  
kkhātātā<sup>12</sup> kusalamūlāropināya ca phalasaṃpattiya<sup>13</sup> ca  
sādhanam padaṭṭhanam Saṃghasuppaṭipannata saṃ-  
ghasutthutāya sādhanam padaṭṭhanam Satthu sampadā  
appasannānaṃ<sup>14</sup> ca pasādāya pasannānaṃ<sup>15</sup> ca bhijjyobhāvāya  
sādhanam padaṭṭhanam Appaṭṭhatapattimokkhatā dum-

<sup>1</sup> natā, S <sup>2</sup> S puts ev before sotā

<sup>3</sup> kūya°, B throughout <sup>4</sup> om B,

<sup>5</sup> nissassa nissayo, B, <sup>6</sup> altha°, B,

<sup>7</sup> svākhā°, B, <sup>8</sup> svākhya°, B, <sup>9</sup> dhammasvakkhātā, S

mukūṇaṇ ca puggalānam uggahāya pesalānaṇ ca pugga  
lānam phāsuviḥāya sādhanānam pīdaṭṭhānam

Tenaḥa āyasmī Mahākaccāno —

Dhammaṇ ca padaṭṭhānaṇ ti

Niyutto vibhatti-hūo

### § 9 Parivattana-hūa

Tattha katamo parivattano-hūo<sup>2</sup>

Kusalakusale dhamme ti

Sammāditṭhussa puṇṇapuggalassa micchāditṭhi nujjinnā  
bhavati, ye c'assa micchāditṭhippaccayā uppayeyyūṇ  
aneke pāpakā akusalā dhammā, te<sup>1</sup> c'assa<sup>1</sup> nujjinnā honti,  
sammāditṭhippaccayā c'assa aneke kusalā dhammā sam  
bhavanti, te c'assa bhāvanāpāripūṇaṇ gacchanti. Sunnā  
sankappassa puṇṇapuggalassa micchāsankappo nujjinnā  
bhavati, ye c'assa micchāsankappapaccayā uppayeyyūṇ  
aneke pāpakā akusalā dhammā, te c'assa nujjinnā honti,  
sammāsankappapaccayā c'assa aneke kusalā dhammā sam  
bhavanti, te c'assa bhāvanāpāripūṇaṇ gacchanti | pe<sup>2</sup> | Evam  
sammāvacassa sammākammantassa sammā ājīvassa | pe<sup>3</sup> |  
sammāvimuttiñānadassanassa puṇṇapuggalassa micchāvi  
muttiñānadassanāṇ nujjinnāṇ bhavati, ye c'assa micchā  
vimuttiñānadassanappaccayā uppayeyyūṇ aneke pāpakā  
akusalā dhammā, te c'assa nujjinnā honti, sammāvimuttiñā  
nadassanappaccayā c'assa aneke kusalā dhammā sambha  
vanti, te c'assa bhāvanāpāripūṇaṇ gacchanti

Yassa vā pānātipātā pativāritassa pānātipāto pahīno  
hoti, adinnādānā pativāritassa adinnādānaṇ pahīnaṇ hoti,  
brahmacāriyassa abrahmacāriyaṇ pahīnaṇ hoti, saccavādisa  
musavādo pahīno hoti, apisunavācassa pisunavācā pahīnā  
hoti, saṇhāvācassa pharusavācā pahīnā hoti, kālavādisa  
sambhappalāpo pahīno hoti, abhiyjhālussa<sup>4</sup> abhiyjhā

<sup>1</sup> me ca tassa, S

<sup>2</sup> la, B<sub>1</sub>, om B

<sup>3</sup> la, B<sub>1</sub>, B in full

<sup>4</sup> 'jjhāmanassa, B

paḥiṇī hoti, abyāpannacittassa<sup>1</sup> byāpadō paḥiṇo hoti, sam-  
mādiṭṭhissa micchādiṭṭhi paḥiṇa hoti

Ye ca kho keci uyyam aṭṭhigikāni maggaṃ garaḥanti,  
nesam sūdiṭṭhikā sahaḍḍhammika garayha<sup>2</sup> uḍḍhamvada  
igacchanti

Sammādiṭṭhiṃ ca te bhavanto dhammaṃ garaḥanti

Tena hi ye micchādiṭṭhika<sup>3</sup>, tesam<sup>4</sup> bhavanti naṃ puja  
ca pāsamsā ca | pe<sup>5</sup> |

Evam sammāsaṃkappaṃ sammavācāṃ sammākammaṇ-  
taṃ sammāājīvaṇi sammavāyāmaṃ sammāsatipa sammā-  
samādhiṃ sammāvimuttin<sup>6</sup> sammāvimuttiñānadassanaṃ ca  
te bhavanto dhammaṃ garaḥanti

Tena hi ye micchāvimuttiñānadassanā, tesam<sup>7</sup> bhavan-  
tānaṃ puja ca pāsamsā ca

Ye ca kho keci evaṃ āhaṃsu bhuñjitabbā kāmā pari-  
bhuñjitabbā kāmā, āsevitabbā kāmā nisevitabbā kāmā,  
bhārayitabbā kāmā, bahulikātabbā kāmā ti, kamhehi vea-  
maṇi tesam adhammo. Ye vā pana keci evaṃ āhaṃsu  
attakālamathānuyogo dhammo ti, myyāniko tesam dhammo  
adhammo Ye ca kho keci evaṃ āhaṃsu dukkhaṃ dhammo  
ti, sukhaṃ tesam dhammo<sup>8</sup> adhammo

Yathā vā pana bhikkhuno sabbasaṃkhāresu asubhānu-  
passino viharato subhasāññā paḥiyyanti, dukkhamupassino  
viharato sukhasāññā paḥiyyanti, aniccānupassino viharato  
necasaññā paḥiyyanti, anattānupassino viharato attasaññā  
paḥiyyanti, yaṃ yaṃ<sup>9</sup> vā pana dhammaṃ iocayati vi upa-  
gacchati vā, tassa tassa dhammassa jo paṭipakkho svāssa<sup>10</sup>  
anāṭṭhato ajjhāpanno bhavati

Tenāha āyasmā Mahākaccāno —

Kusalākusale dhamme<sup>11</sup> ti

Niyutto parivattano<sup>12</sup>-hāro

<sup>1</sup> diṭṭhi, B.      <sup>2</sup> te, B, S

<sup>3</sup> pa, B, om B

<sup>4</sup> om B,      <sup>5</sup> te, S,      <sup>6</sup> om B, S

<sup>7</sup> om S,      <sup>8</sup> svassa, B, svāyam, B,

<sup>9</sup> lākusaladhamme, B B,      <sup>10</sup> na, S

§ 10 Vevacana-hāra

Tattha katamo vevacano<sup>1</sup>-hāro<sup>2</sup>

Vevacanāmi bahūni ti

Yathā ekam<sup>3</sup> Bhagavā dhammam<sup>4</sup> aññamaññehi vevacanehi middisati<sup>5</sup>

Yathāha Bhagavā —

Āsā<sup>6</sup> piḥā ca abhinandanā ca

anekadhātusu<sup>7</sup> sarā patitthitā

aññānamūlappabhavā pajjapitā

sabbā mayā<sup>8</sup> byantikatā samūlākā<sup>9</sup> ti (Of p 24)

Āsā nāma uccati yā bhavissassa<sup>10</sup> atthassa āsisanā<sup>11</sup>, avassam āgamissati<sup>12</sup> ti āsassa<sup>13</sup> uppajjati<sup>14</sup>. Piḥā nāma yā<sup>15</sup> vattamānassa<sup>16</sup> atthassa pattharī, 'seyyataram vā disvā ediso bhaveyyan' ti piḥassa<sup>17</sup> uppajjati. Atthamippatti paṭipālānā abhinandanā nāma. Piyam vā ñātum abhinandati piyam vā dhammam abhinandati appaṭikūlato vā abhinandati. Anekadhātū ti cakkhūdhātū rūpīdhātū cakkhūvinnīdhātū, sotādhātū saddhīdhātū sotavinnīdhātū, ghānadhātū gandhīdhātū ghānavinnīdhātū, jivhādhātū rasadhātū jivhāvinnīdhātū, kāyadhātū phoṭṭhabbādhātū kāyavinnīdhātū, manodhātū dhammādhātū mano vinnīdhātū. Sarā ti keci rūpādhimuttā keci saddhādhimuttā keci gandhādhimuttā keci rasādhimuttā keci phoṭṭhabbādhimuttā keci dhammādhimuttā.

Tattha yāni cha gehasitāni domanassāni yāni ca cha gehasitāni somanassāni yāni ca cha nekkhammasitāni<sup>18</sup> domanassāni yāni ca cha nekkhammasitāni<sup>19</sup> somanassāni, imāni catuvīsa padāni tanhāpakkho tanhāya etam vevacanam. Yā cha upekkhī gehasitā ayaṃ dīṭṭhipakkho. Siyeva patthanākārena dhammanandi dhammapemam dhammajhosānan<sup>20</sup> ti tanhīya etam vevacanam. Cīttam mano

<sup>1</sup> onā, S      <sup>2</sup> om B, S

<sup>3</sup> ekadhāmmam, B, S      <sup>4</sup> middissati, B, S

<sup>5</sup> B adds ca      <sup>6</sup> otusu, S      <sup>7</sup> B, B, add bhavā

<sup>8</sup> olīkī, B, S, okatā, B      <sup>9</sup> āsisanā, B, B

<sup>10</sup> isā sū, S, āsāsa, B      <sup>11</sup> uppajjati, B      <sup>12</sup> sī, S

<sup>13</sup> amānakassa, B, S      <sup>14</sup> piḥā sī, S, piḥāsa, B

<sup>15</sup> mikkhama, B      <sup>16</sup> dhamma-ajjhā, B

paññānaṃ ti cittaṃsa etam vevacanam<sup>1</sup> Māṇḍiyyam māno-  
dhiātu māṇḍiyyatanam vijñānaṃ ti mānaṣṣ' etam vevacanam  
Paññindiyam<sup>2</sup> paññābalam adhipannam<sup>3</sup> sikkhā<sup>4</sup> pūnakkham  
dho dhammavacayasambojjhaṅgo<sup>5</sup> ñānam<sup>6</sup> sammagghitthi-  
tānā<sup>7</sup> vipassanā dhammo ñānam<sup>8</sup> allobhānam<sup>9</sup> anvaṇṇa-  
ñānam<sup>10</sup> khayā ñānam<sup>11</sup> anuppāde<sup>12</sup> nānam<sup>13</sup> ananā<sup>14</sup> itanassam<sup>15</sup>  
tindiyam<sup>16</sup> aññindiyam<sup>17</sup> aññitāvindiyam<sup>18</sup> cakkhū<sup>19</sup> vija-  
buddhū<sup>20</sup> bhūmī<sup>21</sup> medhī<sup>22</sup> āloko, yam<sup>23</sup> vā panī<sup>24</sup> kucī<sup>25</sup> aññam<sup>26</sup> pi-  
eyam-jātiyam<sup>27</sup> prāññā<sup>28</sup> etam vevacanam

Pañcindiyam<sup>29</sup> lokuttarāni<sup>30</sup> sabbā paññā, apī ca adhi-  
pateyyatthēna<sup>31</sup> saddhā, ārambhatthēna<sup>32</sup> vñiyam<sup>33</sup>, apilāpina-  
tthēna<sup>34</sup> satī, avikkhepanatthēna<sup>35</sup> samādhū, pajānanaatthēna<sup>36</sup>  
prāññā

Yathā ca<sup>37</sup> buddhānussatiyaṃ<sup>38</sup> vuttam —

*Iti pi so Bhagavā araham sammā-sambuddho vijjācārāna-  
sampaṇno sugato lokarādū anuttaro purisadammasarathī  
Satthā devamanussānam buddho Bhagavā*

Balavippattigato<sup>39</sup> vesārajapatto<sup>40</sup> adhigatapaṭisambhūdo  
catuyogavippahīno<sup>41</sup> agatigamanavivatto<sup>42</sup> uddhaṭṭasallo ma-  
rūlharāno<sup>43</sup> madditakantako<sup>44</sup> mibbāhūtapariyutthīno<sup>45</sup> ban-  
dhanātīto<sup>46</sup> gāndhavinivethano<sup>47</sup> apphāsavyatvatto<sup>48</sup> bhūman-  
dhakāro<sup>49</sup> cakkhumī<sup>50</sup> lokadhammāsamatikkanto<sup>51</sup> ammodhavi-  
rodhaviṇṇayutto<sup>52</sup> itthimittesū<sup>53</sup> dhammesū<sup>54</sup> asamkhēpagato<sup>55</sup>  
bandhanātivatto<sup>56</sup> thapitasangāmo<sup>57</sup> abhikkantataro<sup>58</sup> okkā-  
dharo<sup>59</sup> ālokakaro<sup>60</sup> pajjotakaro<sup>61</sup> tamonudo<sup>62</sup> unanājahō<sup>63</sup> aparā-  
mānavanno<sup>64</sup> appameyyavanno<sup>65</sup> asamkhēyyavanno<sup>66</sup> abhāṃkaro<sup>67</sup>  
pabhamkaro<sup>68</sup> dhammobhāsapajjotakaro<sup>69</sup> ca buddho<sup>70</sup> bha-  
gavanto<sup>71</sup> ti<sup>72</sup> buddhānussatiyā<sup>73</sup> etam vevacanam

Yathā ca dhammānussatiyaṃ<sup>74</sup> vuttam —

<sup>1</sup> B adds paññā - ñāna, S.

<sup>3</sup> anvaññāta<sup>2</sup>, S. <sup>4</sup> cakkhum, B.

<sup>5</sup> B adds yam <sup>6</sup> paññā<sup>2</sup>, S.

<sup>7</sup> ādhī<sup>2</sup>, B. <sup>8</sup> om S.

<sup>9</sup> āyā, S. <sup>10</sup> phalamabbatti<sup>2</sup>, S.

<sup>11</sup> kāntakako, S. <sup>12</sup> mibbāvitā<sup>2</sup>, B<sub>1</sub>, mibbāpita<sup>2</sup>, S.

<sup>13</sup> āvyatvatto, B<sub>1</sub>. <sup>14</sup> ānātivatvatto, B.

<sup>15</sup> dhāro, B<sub>1</sub>.

<sup>16</sup> B adds ti.

<sup>17</sup> B B<sub>1</sub> add ca

<sup>18</sup> buddhū, B B<sub>1</sub>.

*SVākhhāto<sup>1</sup> Bhagavatū dhammo sandittiko alāloko ehu  
passiko opunayiko- paccuttam vedittabbo viññāhi<sup>3</sup>, yad idam  
madanimmudano pūpāsuvūyo āhuyasamugghāto vattupa-  
chedo suññato atidullabho tanhakkhayo viñāgo mroddho  
nibbānam*

Asunkhatam anantam anāsavū ca<sup>1</sup>  
saccañ ca pāiam nipunam sududdasam  
ajjjaiam<sup>5</sup> dhuvam apalokitañ ca<sup>6</sup>  
anidassanam<sup>7</sup> nippapañca santam  
Amatam pūritam<sup>8</sup> sivañ ca khemam  
tanhakkhayo acchariyañ ca abbhutam  
nitikam 'nitikadhammam<sup>9</sup> eva<sup>10</sup>  
nibbānam etam sugatena desitam  
Ajātam abhūtam anupaddavañ<sup>11</sup> ca<sup>12</sup>  
akata<sup>13</sup> asokañ ca atho visokam  
anupasaggam 'nupasaggadhammam<sup>13</sup>  
nibbānam etam sugatena desitam

(tambhū u c'evā duppissam uttarū u ca anuttaram  
asamam appāṭṭisamam jettam settham tī vuccati

Lenāñ ca tānam ānam anānam<sup>14</sup>  
akācam etam vimalam tī vuccati  
dīpo sukham appamānam patitthā  
akāñcanam appapañcanam tī vuttam tī

dhammānussatiyā etam vevacanam

Yathī ca saṅghānussatiyam<sup>15</sup> vuttam —

*Supatipanno upatipanno āyapapipanno sādāpāpā-  
panno, yad idam cattāri purisayugāni uttha purisayugāla,  
esu Bhagavato sāvakaṃgaho āhūneyyo pāhūneyyo dakkhi-  
neyyo ājālikāraṇiyo anuttaram puññakkhettaṃ lohasa<sup>16</sup>*

<sup>1</sup> svākhā°, B<sub>1</sub>, svakkhyāto, B - °neyyiko, B B<sub>1</sub>

<sup>3</sup> B<sub>1</sub> adds ti <sup>4</sup> om B<sub>1</sub> S

<sup>5</sup> ajjjaiam tam, B, ajjajam tam, B<sub>1</sub>

<sup>6</sup> °lokijam, B, °lokijam, B<sub>1</sub>, ca not in MSS

<sup>7</sup> adissa°, B, B B<sub>1</sub> add vā <sup>8</sup> all MSS add ca

<sup>9</sup> anititadh°, B<sub>1</sub>, anitika°, S <sup>10</sup> B adds vā

<sup>11</sup> athūnuppadavam, B <sup>12</sup> etañ ca, S

<sup>13</sup> anupa°, B<sub>1</sub> S <sup>14</sup> °ganam, B B<sub>1</sub>

<sup>15</sup> °yā, B<sub>1</sub> S <sup>16</sup> om B<sub>1</sub>



Sīlasampanno samādhisampanno paññāsampanno vimutti-  
sampanno<sup>1</sup> vimuttiñānadassanasampanno suttinam<sup>2</sup> sūto  
sattānam<sup>3</sup> mādo sattānam<sup>4</sup> uddhāto<sup>5</sup> sattānam<sup>6</sup> esikā<sup>7</sup> satta-  
nam<sup>8</sup> surabhi<sup>9</sup> pasūnam<sup>10</sup> puṇṇa<sup>11</sup> devānaṃ<sup>12</sup> ca maṇyussūnam<sup>13</sup>  
cā ti samghānussatiya<sup>14</sup> etam<sup>15</sup> vevacanam<sup>16</sup>

Yathā ca sīlānussatiya<sup>17</sup> vuttam<sup>18</sup> —

Yāni tāni sīlāni aḥhandāni<sup>19</sup> acchiddāni<sup>20</sup> asabhalāni<sup>21</sup> ahammā-  
sāni<sup>22</sup> ariyāni<sup>23</sup> ariyakantāni<sup>24</sup> bhūjissāni<sup>25</sup> vinnūpasatthāni<sup>26</sup> apa-  
rāmatthāni<sup>27</sup> samādhisamvattanikāni<sup>28</sup>

Alamkāro ca sīlam<sup>29</sup> uttamāṅgo<sup>30</sup> pasobhinatīya<sup>31</sup>, mīdhānaṃ  
ca sīlam<sup>32</sup> sabbadosaggasamatakkamanatthēna<sup>33</sup>, sippaṇi<sup>34</sup> ca  
sīlam<sup>35</sup> akkhanavedhitāya<sup>36</sup>, velā<sup>37</sup> ca sīlam<sup>38</sup> anatikkamanatthē-  
na<sup>39</sup>, dhaññāni<sup>40</sup> ca sīlam<sup>41</sup> dāḷiddopacchedanattēna<sup>42</sup>, ādāso ca  
sīlam<sup>43</sup> dhammaravolokanatīya<sup>44</sup>, pāsādo ca sīlam<sup>45</sup> volokanatthē-  
na<sup>46</sup>, sabbabhūmānuparivatti<sup>47</sup> ca sīlam<sup>48</sup> anutapariyosānaṃ<sup>49</sup> ti  
sīlānussatiyā<sup>50</sup> etam<sup>51</sup> vevacanam<sup>52</sup>

Yathā ca cūḍānussatiya<sup>53</sup> vuttam<sup>54</sup> —

Yasmim<sup>55</sup> samaye ariyasāvaḥo<sup>56</sup> agāram<sup>57</sup> apphūrasati<sup>58</sup> mutta-  
cāgo<sup>59</sup> payatapāni<sup>60</sup> vossaggarato<sup>61</sup> yūcayogo<sup>62</sup> dūnasamvibhaga-  
ruto<sup>63</sup> ti

cūḍānussatiyā<sup>64</sup> etam<sup>65</sup> vevacanam<sup>66</sup>

Tenīha<sup>67</sup> āyasmā Mahākaccāno<sup>68</sup> —

Vevacanaṃ<sup>69</sup> bahūni<sup>70</sup> ti

Niyutto vevacano-hāro

## § 11 Paññattī hāro

Tattha katamo paññattī-hāro?

Ekam<sup>71</sup> Bhagavā<sup>72</sup> dhammam<sup>73</sup> paññattitvā<sup>74</sup> viyidhāni<sup>75</sup> de-  
seti<sup>76</sup> ti

<sup>1</sup> 'ko, all MSS etc Com om B<sub>1</sub> <sup>3</sup> pūjo, S

<sup>4</sup> 'jā, S <sup>5</sup> 'pasattāni, B, 'passatthani, B<sub>1</sub>

<sup>6</sup> aparā<sup>6</sup>, B<sub>1</sub> S <sup>7</sup> sampadobhagga<sup>7</sup>, S

<sup>8</sup> akkhan<sup>8</sup>, S <sup>9</sup> dālo<sup>9</sup>, S <sup>10</sup> dhamman<sup>10</sup> volo<sup>10</sup>, S.

<sup>11</sup> 'jā, B<sub>1</sub> S <sup>12</sup> 'kaccāyano, S

<sup>13</sup> paññattivā<sup>13</sup>, S. <sup>14</sup> 'hi, S.

Yā pakatīkathāya desanā, ayam<sup>1</sup> nikkhepapaññatti Kā  
ca pakatīkathāya desanā<sup>2</sup>

Cattāni saccāni

Yathā Bhagavā āha —

Idam dukkhan ti

Ayam paññatti pañcannam khīndhānam<sup>3</sup> channam dhī-  
tūnam aññāsannam dhātūnam diādasannam āyatanānam  
dasannam indriyānam nikkhepapaññatti

Kabalīhāre<sup>4</sup> ce bhikkhave āhāre atthi rūgo atthi nandi  
atthi tanhā, patitthitā tam tattha viññānam pūññam Yattha  
patitthitā tam viññānam vūññam, atthi tattha nāmarūpassa  
avakkanti Yattha atthi nāmarūpassa avakkanti, atthi  
tattha samkhārānam vuddhi Yattha atthi samkhārānam  
vuddhi, atthi tattha āyati punabbhavābhinnibbatti Yattha  
atthi āyati punabbhavābhinnibbatti, atthi tattha āyati jātija  
rāmaranam Yattha atthi āyati jātijarāmaranam, sasoka  
tam bhikkhave sādānam<sup>5</sup> sa upāyāsan ti vadāmi Phasse  
ce [ pe<sup>4</sup> ] munosuncetanaya ce vinne ce bhikkhave  
āhāre atthi rūgo atthi nandi atthi tanhā, patitthitā tam  
viññānam vūññam Yattha patitthitā tam viññānam vūññam,  
atthi tattha nāmarūpassa avakkanti Yattha atthi nāmarū-  
passa avakkanti, atthi tattha samkhārānam vuddhi Yattha  
atthi samkhārānam vuddhi, atthi tattha āyati punabbhavā-  
bhinnibbatti Yattha atthi āyati punabbhavābhinnibbatti, atthi  
tattha āyati jātijarāmaranam Yattha atthi āyati jātijarā-  
maranam, sasoka tam bhikkhave sādānam<sup>5</sup> sa upāyāsan ti  
vadāmi (S II, p 101sq.)

Ayam pabbhāpapaññatti dukkhassa ca samudayassa ca

Kabalīhāre<sup>4</sup> ce bhikkhave āhāre n'atthi rūgo n'atthi nandi  
n'atthi tanhā, appatitthitā tam tattha viññānam avūññam  
Yattha appatitthitā tam viññānam avūññam, n'atthi tattha  
nāmarūpassa avakkanti Yattha n'atthi nāmarūpassa av-  
akkanti, n'atthi tattha samkhārānam vuddhi Yattha n'atthi  
samkhārānam vuddhi, n'atthi tattha āyati punabbhavābh-  
innibbatti Yattha n'atthi āyati punabbhavābhinnibbatti, n'atthi

<sup>1</sup> om B, S

- °ho, D., °hm°, S

<sup>3</sup> sādānam, S

<sup>4</sup> pa, B

<sup>5</sup> sādānam, S

tattha āyati jātijarāmaranāni Yattha n'alhi ayati jātija-  
rāmaranāni, asokaṃ tam bhikkhave adaraṃ anupāyāsan ti  
caḍāmi<sup>1</sup> Jhaso<sup>2</sup> | pe | manosañcetanāya ce<sup>3</sup> vināne  
ce bhikkhave<sup>4</sup> ahare n'alhi iyo n'alhi nandi n'alhi tādha,  
appatitthitaṃ tattha vinānaṃ aruṇaṃ Yattha appatitthi-  
taṃ vinānaṃ aruṇaṃ, n'alhi tattha namaṃ āpassa a-  
kkaṃti Yattha n'alhi namaṃ āpassa akkaṃti, n'alhi tattha  
saṃkhārānaṃ vuddhi Yattha n'alhi saṃkhārānaṃ vuddhi  
n'alhi tattha āyati punabbhavābhiniṃbatti Yattha n'alhi  
āyati punabbhavābhiniṃbatti, n'alhi tattha ayati jātija-  
maranāni Yattha n'alhi āyati jātijarāmaranāni, asokaṃ tam  
bhikkhave adaraṃ anupāyāsan ti caḍāmi (S II, p 102 sq.)

Āyam paṇṇāpaṇṇatti<sup>4</sup> dukkhassa, pahānapaṇṇatti<sup>5</sup>  
samudayassa, bhāvanāpaṇṇatti<sup>6</sup> maggassa, sacchikūyapaṇṇatti<sup>7</sup>  
modhassa

Samadham bhikkhave bhāveṭṭha Ippamatto upako sato  
samūhito bhikkhave bhikkhu yathābhūtaṃ pajānāti Kim<sup>8</sup>  
ca<sup>6</sup> yathābhūtaṃ pajānāti<sup>2</sup> Cakkhum<sup>7</sup> anuccaṃ ti yathā-  
bhūtaṃ pajānāti Rūpā anucca ti yathābhūtaṃ pajānāti  
Cakkhuvinnānaṃ anucca ti yathābhūtaṃ pajānāti Cakkhu-  
sambhasso anucca ti yathābhūtaṃ pajānāti Yāni p<sup>8</sup> idam<sup>9</sup>  
cakkhusambhassapaccayā upapajati vedayitāni sukhāni ca  
dukkhāni vā adakkhamasukhāni ca, tam pi anucca ti yathā-  
bhūtaṃ pajānāti Sotam | pe<sup>9</sup> | ghaṇaṃ iha  
kāyo mano anucca ti yathābhūtaṃ pajānāti Dhamma  
anucca ti yathābhūtaṃ pajānāti Manovinnānaṃ anucca  
ti yathābhūtaṃ pajānāti Manosaṃphasso anucca ti yathā-  
bhūtaṃ pajānāti Yāni p<sup>10</sup> idam<sup>10</sup> manosaṃphassapaccayā  
upapajati<sup>11</sup> vedayitāni sukhāni ca dukkhāni vā adakkham-  
asukhāni vā<sup>1</sup>, tam pi anucca ti yathābhūtaṃ pajānāti  
(Cf S IV, p 80)

Āyam bhāvanāpaṇṇatti<sup>6</sup> maggassa

Paṇṇāpaṇṇatti<sup>4</sup> dukkhassa, pahānapaṇṇatti<sup>5</sup> samuda-  
yassa, sacchikūyapaṇṇatti<sup>7</sup> modhassa

<sup>1</sup> om S

<sup>2</sup> pa, B, I, B.

<sup>3</sup> om, B.

<sup>4</sup> paṇṇā°, S

<sup>5</sup> pahānaṃ p°, S

<sup>6</sup> kañci, B, S.

<sup>7</sup> cakkhu, B, S

<sup>8</sup> idam, B S

<sup>9</sup> pa, B B.

<sup>10</sup> idam, B

<sup>11</sup> upapajati, S

*Rūpaṃ Rūdhe ukuṭṭha vidhamatha<sup>1</sup> uddhamsethu viki-  
lunikaṃ karothu paññāya tanhakkhayāya patipajjatha  
Tanhakkhayā dukkhakkhayo, dukkhakkhayā nibbānam Ve-  
danam | pe<sup>2</sup> | saññam samkhāre viññānam ukuṭṭha  
vidhamatha<sup>1</sup> uddhamsetha ukuṭṭhikaṃ karothu paññāya  
tanhakkhayāya patipajjatha Tanhakkhayā dukkhakkhayo,  
dukkhakkhayā nibbānam* (Ct S III, p 190)

Ayam nirodhapaññatti nirodhassa, nibbidāpaññatti assa-  
dassa, paññāpaññatti dukkhassa, pahānapaññatti samud-  
ayassa, bhāvanāpaññatti maggassa, sacchikūṇṇapaññatti  
nirodhassa

So idam dukkhan ti yathābhūtam pajānāti, ayam  
dukkhasamudayo ti yathābhūtam pajānāti, ayam dukkha  
nirodho ti yathābhūtam pajānāti, ayam dukkhanirodha-  
gāminipatipadā ti yathābhūtam pajānāti, ayam pativedha-  
paññatti saccīnam

Nikkhepapaññatti dāssanābhūmyā, bhāvanāpaññatti  
maggassa, sacchikūṇṇapaññatti sotāpattiṭṭhassa

So ime āsavā ti yathābhūtam pajānāti, ayam āsavasa-  
mudayo ti yathābhūtam pajānāti, ayam āsavanirodho ti  
yathābhūtam pajānāti, ayam āsavanirodhagāminipatipadā  
ti yathābhūtam pajānāti, ime āsavā asesam nūyyhanti ti  
yathābhūtam pajānāti

Ayam uppādapaññatti khaye ñīnassa, okāsapaññatti  
anuppāde-ñīnassa, bhāvanāpaññatti maggassa, paññā-  
paññatti dukkhassa, pahānapaññatti samudayaṣṣa, ayam  
bhāvanāpaññatti viññānāyassa, āhāsanāpaññatti<sup>3</sup> āsātikānam<sup>5</sup>,  
nikkhepapaññatti bhāvanābhūmyā, abhinighītapaññatti<sup>6</sup>  
pīpakānam akusalānam dhammānam

*Idam dukkhan ti me bhikkhave pubbe ananussutesu  
dhammesu cakkhum udapādi ñīnam<sup>7</sup> udapādi<sup>7</sup> paññā uda-  
pādi vjyā udapādi āloko udapādi Ayam dukkhasamudayo  
ti me bhikkhave | pe<sup>8</sup> | Ayam dukkhanirodho ti me bhikkhave  
Ayam dukkhanirodhagāminipatipadā ti me bhikkhave*

<sup>1</sup> vīgamathā, S

<sup>2</sup> pa, B B<sub>1</sub>

<sup>3</sup> om S

<sup>4</sup> āsātānāpa°, B<sub>1</sub>, asītānāpa°, B

<sup>5</sup> āsā°, B B<sub>1</sub>

<sup>6</sup> °nikkāta°, B<sub>1</sub>

<sup>7</sup> om B<sub>1</sub>

<sup>8</sup> la, B, om B<sub>1</sub>

pubbe ananussutesu dhammesu cakkhum udapādi nānam<sup>1</sup>  
udapādi<sup>2</sup> paññā udapādi vjyā udapādi āloko udapādi (Cf S V, p 421sq)

Ayam desanīpaññatti saccaṇaṇṇi, mikkhepapaññatti suta-  
mayiṇ paññāya, sacchikriyāpaññatti aññindriyassa<sup>3</sup>  
tindriyassa, pavattanāpaññatti dhammacakkassa

Tam kho pan' idam dukkham parinneyyan ti me bhikkhave  
pubbe ananussutesu dhammesu cakkhum udapādi nānam<sup>2</sup>  
udapādi<sup>2</sup> paññā udapādi vjyā udapādi āloko udapādi So  
kho panāyam dukkhasamudayo pahātabbo ti me bhikkhave |  
pe<sup>3</sup> | So kho panāyam dukkhamodho sacchikatabbo ti me  
bhikkhave | pe<sup>3</sup> | Sā kho panāyam dukkhamodhagāminipati-  
padā bhāvetabbā ti me bhikkhave pubbe ananussutesu dham-  
mesu cakkhum udapādi nānam udapādi paññā udapādi vjyā  
udapādi āloko udapādi (Cf S V, p 124sq)

Ayam bhāvanīpaññatti maggassa, mikkhepapaññatti  
cintāmayiṇ paññāya, sacchikriyāpaññatti aññindriyassa<sup>4</sup>

Tam kho pan' idam dukkham parinādan ti me bhikkhave  
pubbe ananussutesu dhammesu cakkhum udapādi nānam  
udapādi paññā udapādi vjyā udapādi āloko udapādi

So kho<sup>1</sup> panāyam dukkhasamudayo pahīno ti me bhik-  
khave | pe<sup>3</sup> | So kho panāyam dukkhamodho sacchikato ti  
me bhikkhave | pe<sup>5</sup> | Sā kho panāyam dukkhamodhagāminipati-  
padā bhāvitā ti me bhikkhave pubbe ananussutesu  
dhammesu cakkhum udapādi nānam udapādi paññā udapādi  
vjyā udapādi āloko udapādi (Cf S V, p 421sq)

Ayam bhāvanāpaññatti maggassa, mikkhepapaññatti  
bhāvanāmayiṇ paññāya, sacchikriyāpaññatti aññindriyassa  
indriyassa, pavattanāpaññatti dhammacakkassa

*Tulam atulaṇ ca sambhavam*

*bhavasamkhāram avussagī<sup>6</sup> munī*

*ajjhatarato samāhito*

*abhiṇḍa<sup>7</sup> karacam v'attasambhavan ti* (S V, p 263,

A IV, p 312, Ud p 61)

<sup>1</sup> om B.

<sup>2</sup> om S

<sup>3</sup> pa, B B.

<sup>4</sup> paññā, S

<sup>5</sup> pa, B, la, B.

<sup>6</sup> ji, all MSS

<sup>7</sup> abhiṇḍa, S.

Tulan ti samkhāradhātu Atulan ti nibbānadhātu  
Tulam atulañ ca sambhavan ti abhinīṭṭapaññatti  
sabbadhammānam, nikkhepapaññatti dhammapatisambhā-  
dāya Bhavasamkhāriam avassajj muni ti paiccāga-  
paññatti samudayassa, paññīṭṭapaññatti dukkhassa Aj-  
jhattaīato samāhito ti bhāvanāpaññatti kāyagatāya  
satīyā, tītipaṇṇatti<sup>1</sup> cūṭṭekaggatāya Abhidā<sup>2</sup> kavacā-  
m<sup>3</sup> attasambhavan ti abhinīṭṭapaññatti cūṭṭassa, upā-  
dānapaññatti<sup>4</sup> sabbaññūtiyā, padālanāpaññatti avijjanda-  
kosānam

Tenāha Bhagavā — Tulam atulañ ca sambhavan ti

*Yo dukkham adakkhi<sup>5</sup> yato nidānam*

*kāmesu so jantu katham nameyya*

*kāmā hi loke sango ti nātva*

*tesam satimā vinayāya sikkhe ti* (Cf S I, p 117sq)

Yo dukkhan ti vevacanapaññatti ca<sup>6</sup> dukkhassa pa-  
ññīṭṭapaññatti ca Yato nidānan ti pabbhavaññatti  
ca<sup>6</sup> samudayassa pahanapaññatti ca Adakkhi ti vevā-  
canapaññatti ca nānacakkhussa paṭivedhapaññatti ca  
Kāmesu so jantu katham nameyyā ti vevacanapañ-  
ñatti ca kāmatañhāya abhinivesapaññatti<sup>7</sup> ca Kāmā hi  
loke sango ti nātva ti<sup>8</sup> paccattikato dassanāpaññatti  
kāmānam, kāmā hi angāniakāsupamā mamsapesupimā pā-  
vakakippī papāta magopamī ca Tesam satimā ti  
apacayapaññatti pahanāya, nikkhepapaññatti kāyagatāya<sup>8</sup>  
satīyā, bhāvanāpaññatti maggissa Vinayāya sikkhe ti  
paṭivedhapaññatti iṭṭhāyassa dosavinayassa mohavinā-  
yassa

Jantū ti vevacanapaññatti yogissa Yādā hi yogī<sup>9</sup> 'kāmā  
sango' ti pajānāti<sup>10</sup>, so kāmānam anuppādāya<sup>11</sup> kusale  
dhamme upādayati<sup>12</sup>, so anuppannānam kusalanānam dham-  
mānam uppiḍāya<sup>13</sup> vāyamati

<sup>1</sup> dhīti°, B, S

<sup>2</sup> °dam, S

<sup>3</sup> sa upā°, S

<sup>4</sup> addakkhi, B, S

<sup>5</sup> om B, S

<sup>6</sup> om S

<sup>7</sup> abhinivesana°, S

<sup>8</sup> °tā, B, S

<sup>9</sup> °gi, B, S

<sup>10</sup> jā°, B, S

<sup>11</sup> anupā°, B, S

<sup>12</sup> uppā°, S, uppiḍayati, B

<sup>13</sup> upi°, B, S

Ayam vāyupapāṇatti appattassa patiyā, mikkhapa-  
paññatti oramattikāya<sup>1</sup> asantuṭṭhiya.

Tattha so uppannānam kusalanānam dhammanānam itthi<sup>2</sup>  
vāyupapāṇatti appamāda<sup>3</sup>paññatti bhavanāya,<sup>4</sup> mikkhic-  
papaññatti viyyindiyassa, anikkhapaññatti kusalanānam  
dhammānam, ittipaṇñatti adhicittasikkhāya.

Tenāha Bhagavā — Yo dukkham addikkhaya ito mūḍhanāti

\* *Mohasambandhano loko bhabbarūpo<sup>5</sup> va dissati  
upadhibandhano bālo tamasa parivārito  
assu<sup>6</sup> viya khūyati passato n'atthi kiñcanan ti* (Ud  
p 79, cf Dhlp A p 175)

Mohasambandhano loko ti desapaññatti vipallā-  
sīnam Bhabbarūpo<sup>5</sup> va dissati ti viparīta<sup>7</sup>paññatti lo-  
kassa Upadhibandhano bālo ti pabbhava<sup>8</sup>paññatti pīpa-  
kīnam icchāvacarīnam, kiccapaññatti pariyuṭṭhānānam,  
balava<sup>9</sup>paññatti<sup>6</sup> kilesānam, viññānāpaññatti<sup>7</sup> samkhata-  
nam Tamasa<sup>8</sup> parivārito ti desapaññatti avijjandha-  
kāra<sup>9</sup>ssa vevacana<sup>10</sup>paññatti ca. Assu<sup>11</sup> viya khūyati ti  
daṣṣana<sup>12</sup>paññatti<sup>8</sup> dibbacakkhussa, mikkhapa<sup>13</sup>paññatti paññi-  
cakkhussa Passato n'atthi kiñcanan ti paṭivedha-  
paññatti<sup>9</sup> sūti<sup>14</sup>nam Rāgo kiñcanam doko kiñcanam moho  
kiñcanam.

Tenāha Bhagavā — Mohasambandhano loko ti

*Atthi bhikkhave ajātam abhūtam akatam asamkhataṃ<sup>1</sup>  
No ce tam bhikkhave abhavissa ajātam abhūtam akatam  
asamkhataṃ, na idha jātussa bhūtassa katassa samkhata<sup>2</sup>ssa  
nissaranam paññāyetha Yasmā ca llo bhikkhave atthi  
ajātam abhūtam akatam asamkhataṃ, tasmā jātussa bhu-  
tassa katassa samkhata<sup>3</sup>ssa nissaranam paññāyati ti* (Ud  
p 80sq)

<sup>1</sup> otikā ca, B<sub>1</sub>

<sup>2</sup> dhu<sup>o</sup>, B<sub>1</sub> S

<sup>3</sup> sabba<sup>o</sup>, B B<sub>1</sub>

<sup>4</sup> assu, S, assu, B<sub>1</sub>

<sup>5</sup> sabba<sup>o</sup>, all MSS exc Com

<sup>6</sup> balap<sup>o</sup>, S

<sup>7</sup> viññānā<sup>o</sup>, S

<sup>8</sup> daṣṣanā<sup>o</sup>, B<sub>1</sub>

<sup>9</sup> o<sup>o</sup>tan ti, B<sub>1</sub>

No ce tam bhikkhave abhavissa ajātaṃ abhū-  
tam akatam isamkhatan ti desanīpaññatti nibbī-  
nassa vevacanapaññatti ca Nā idha jātassa bhūtassa  
katassa samkhatassa<sup>1</sup> nissaiyanam paññīyethā ti  
vevacinapaññatti samkhatassa upanayanapaññatti ca  
Tasmī ca kho bhikkhave attī ajātaṃ abhūtam  
akatam asamkhatan ti vevacanīpaññatti nibbānassa  
jotanāpaññatti<sup>2</sup> ca Tasmā jātassa bhūtassa katassa  
samkhatassa nissaiyanam paññīyati ti ayam veva-  
cinapaññatti nibbānassa, nījāṇikapaññatti maggassa,  
nissaiyanapaññatti samsāraṭṭo

Tenāha Bhagavī — No ce tam abhavissā ti

Tenāha īyasmā Mahākaccāno —

Ekam Bhagavā dhammam pannattīlu vīvidhāhi desceti ti

Niyutto paññatti-hīno

#### § 12 Oṭṭaṇṇa hīna

Tattha katīmo oṭṭaṇṇa-hīno<sup>3</sup>

Yo ca paticcuppādo ti

*Uddham adho sabbadhi vippamutto*

*ayam ahasmī<sup>4</sup> ti<sup>5</sup> anānupassī*

*evam immutto udātā<sup>5</sup> ogham*

*atinnapubbam apunabharāyā ti* (Ud p 74)

Uddhan ti upadhātu ca anupadhātu ca Adho ti  
kāmadhātu Sabbadhi vippamutto ti te-dhātuke ayam  
asekhiṃmutti

Tāni yeva asekhiṇi pañcendriyāni

Ayam indriyehi oṭṭaṇṇa

Tāni yeva asekhiṇi pañcendriyāni vijjā Vijjuppāda  
avijjānmodho, vijjānmodhā samkhārammodho, samkhāra-  
nmodhī viññāṇanmodho, viññāṇanmodhā nīmaīūpanmodho,  
nīmaīūpanmodhī salīyatanaṇmodho, salīyatanaṇmodhā  
phassanmodho, phassanmodhā vedanānmodho, vedanānmo-

<sup>1</sup> om S jotasā°, S

<sup>3</sup> °smim, B<sub>1</sub>, aham asmm, S

<sup>4</sup> om B<sub>1</sub>

<sup>5</sup> °tan, B<sub>1</sub>



dhā tanhānmodho, tinnānmodhī upadānānmodho, upādānānmodhī bhāvanānmodho, bhāvanānmodhā jātānmodho, jātānmodhī jarāmāraṇasokaparideva dukkhaudomaṇassupāyāsaṁ ni-  
vijjhanti

Evam etassa<sup>1</sup> kevaṁ issa dukkhakkhandhassa modho hoti

Ayam paṭiccasamuppādehi otaṇanī

Tāni yeva asekhāni pañcendriyāni tīhi khandhehi  
samgaḥitāni silakkhandhena samādhikkhandhenī paṇī-  
kkhandhena<sup>2</sup>

Ayam khandhehi otaṇanī

Tāni yeva asekhāni pañcendriyāni samkhāni aparīyāpan-  
nāni Ye samkhānā anāsava<sup>3</sup> no ca<sup>4</sup> bhavaṅgā, te samkhānā

2 dhammadhātusamgaḥitā

Ayam dhātūhi otaṇanī

Sā dhammadhātu dharmāyatanaaparīyāpannā Yam āya-  
tanam anāsavaṁ no ca bhavaṅgam

Ayam āyatanehi otaṇanā

3c Ayam ahaṁsī ti anānupassī ti ayam sakkayadittiyā sam-  
ugghāto

Sā sekhāvimutti tāni yeva sekhāni pañcendriyāni

Ayam indriyehi otaṇanā

Tāni yeva sekhāni pañcendriyāni vijjā Vijjuppada-  
navijjānmodho, avijjānmodhī samkhānānmodho<sup>5</sup>

Evam sabbo paṭiccasamuppādo

Ayam paṭiccasamuppādehi otaṇanā

Sā yeva vijjā paññakkhandho

Ayam khandhehi otaṇanā

Sā yeva vijjā samkhānaparīyāpannā Ye samkhānā anā-  
savaṁ no ca bhavaṅgā, te samkhānā dhammadhātusamgaḥitā

Ayam dhātūhi otaṇanā

Sā dhammadhātu dharmāyatanaaparīyāpannā Yam āya-  
tanam anāsavaṁ no ca bhavaṅgam

Ayam āyatanehi otaṇanī

Sekhāya ca vimuttiyā asekhāya<sup>6</sup> ca<sup>7</sup> vimuttiya<sup>8</sup> vimutto  
udatāri<sup>9</sup> ogham atinnapubbaṁ apunabbhavāya<sup>10</sup>

<sup>1</sup> paññā°, B

<sup>2</sup> ce, S

<sup>3</sup> ahaṁ asmi, S

<sup>4</sup> B, has pa instead of samkhānā°

<sup>5</sup> om B<sub>1</sub>

<sup>6</sup> atari, B<sub>1</sub>

<sup>7</sup> puna°, S.

Tenāha Bhagavā — Uddham adho ti

*Nissitassa calitam anissitassa calitam n'atthi, cāhite asati passaddhi, passaddhiyā sati natī<sup>1</sup> na hoti, natīyā asati āgatigati na hoti, āgatigatiyā asati cutupapāto na hoti, cutupapāte asati nev'idha na hīram<sup>2</sup> na ubhayamantarena, es' ev' anto dukkhassā ti* (Ud p 81)

Nissitassa calitan ti nissayo nāma duvidho tanhā-nissayo<sup>3</sup> ditthimissayo ca

Tattha yā<sup>4</sup> iattassa cetanī ayam tanhānissayo, yā<sup>4</sup> sammūlhassa<sup>5</sup> cetanā ayam ditthimissayo Cetanā pana sam-khāṇā, samkhāṇapaccayā viññānam, viññānapaccayā nāma-  
rūpaṃ Evam sabbo paṭiccasamuppādo<sup>6</sup>

Ayam paṭiccasamuppādehi<sup>7</sup> oṭṭaraṇā

Tattha yā iattassa vedanā ayam<sup>8</sup> sukhā<sup>9</sup> vedanā<sup>9</sup>, yā sammūlhassa<sup>10</sup> vedanā ayam adukkhamasukhā vedanā Imā vedanā vedanākkhandho<sup>11</sup>

Ayam khandhehi oṭṭaraṇā

Tattha sukhī vedanā dve indriyāni sukhindriyam soma-nassindriyaṇi cī Adukkhamasukhā vedanā upekkhindriyam  
Ayam indriyehi oṭṭaraṇā

Tāni yeva indriyāni samkhāṇapariyāpannāni Ye samkhā-  
ṇā sāsava bhavangā, te samkhāṇā dhammadhātusamgaḥitā  
Ayam dhātūhi oṭṭaraṇā.

Sā dhammadhātu dhammāyatana-pariyāpannā Yam āya-  
tanam sāsavam bhavangam

Ayam āyatanehi oṭṭaraṇā

Anissitassa calitam n'atthi ti samathavasena vā  
tanhāya anissito vipassanāvasena<sup>12</sup> vā ditthiyā anissito

Yā vipassanā ayam vijjā Vijjuppādā avijjānūdhō  
Avijjānūdhā samkhāṇanūdhō Samkhāṇanūdhā viññā-  
nanūdhō Evam sabbo paṭiccasamuppādo<sup>13</sup>

<sup>1</sup> na ha, B, S has yanatin ti instead of sati natī na

<sup>2</sup> īraṇ ca, B, <sup>3</sup> B adds ca <sup>4</sup> om B

<sup>5</sup> mūlhassa, all MSS exc Com <sup>6</sup> la, B, <sup>7</sup> do, S

<sup>8</sup> after sukhā, B, <sup>9</sup> sukha°, S

<sup>10</sup> sammū°, B B, <sup>11</sup> vedana°, S

<sup>12</sup> onāya va°, S <sup>13</sup> om B,



Tathāgataṃ tittantaṃ<sup>1</sup> caṇṇaṃ paṇṇāpayamāno paṇṇā  
peyya, tassa viññānassa khayaṃ vūṇṇā mūdhā cāgā pati  
nissaggā viññānasamkhaṇḍe vimutto Tathāgato<sup>2</sup> atthi ti pi  
na upeti, n'atthi ti pi na upeti, atthi n'atthi ti pi na upeti,  
nev'atthi no<sup>3</sup> n'atthi ti pi na upeti Atha kho gambhīro  
appameyyo asamkheyyo nibbuta ti yeva samkham<sup>4</sup> gacchati

Āgati ti idhāgati Gati ti peccabhavo Āgati gati<sup>5</sup>  
pi na bhavanti Nev'idhā ti chasu ajjhattikesu āyata-  
nesu Na hūṇa ti chasu<sup>6</sup> bhāṇesū āyatanesu Na  
ubhayaṃ antaṇṇa<sup>7</sup> ti phassaṃsamuditesu<sup>8</sup> dhammesu  
attānaṃ na passati Es' ev'anto dukkhassā ti paticca-  
samuppādo So duvidho loka<sup>9</sup> ca lokutta<sup>10</sup> ca

Tattha loka<sup>11</sup> avijjāpaccayā samkhā<sup>12</sup> jāva jāṇama  
ṇaṇā, lokutta<sup>13</sup> silavato avippaṭṭisa<sup>14</sup> jāyati<sup>15</sup> jāva nāpa-  
ṇaṇa itthattāyā ti pajānāti

Tenāha Bhagavā — Nissitassa calitaṃ anissitassa cali-  
taṃ n'atthi | pe<sup>16</sup> | es' ev'anto dukkhassā ti

*Ye keci sokā paridevīṭṭā vā  
dukkhaṇ ca lokasmim<sup>12</sup> anekaiūpam  
piyaṃ paticca ppabhavanti<sup>13</sup> ete<sup>14</sup>  
piye asante na bhavanti ete  
Tasmā hi te sukhino vītasokā  
yesaṃ piyaṃ<sup>15</sup> n'atthi kukiṇṇa loka  
tasmā asokaṃ vūṇṇaṃ patthayāno  
piyaṃ na kukiṇṇa<sup>16</sup> kukiṇṇa loka ti (Ud p 92)*

*Ye keci sokā paridevīṭṭā vā  
dukkhaṇ ca lokasmim<sup>12</sup> anekaiūpam  
piyaṃ paticca ppabhavanti<sup>13</sup> ete ti  
ayam dukkhāvedanā  
Piye asante na bhavanti ete ti  
ayam sukhāvedanā*

<sup>1</sup> cāntaṃ taṃ, S      <sup>2</sup> na, B, S      <sup>3</sup> samkhyam, S  
<sup>4</sup> B, adds ti      <sup>5</sup> cha, B, S      <sup>6</sup> oṇṇesū nā, S  
<sup>7</sup> samuttāhitesu, B,      <sup>8</sup> oṇṇ, B, S      <sup>9</sup> B, adds la  
<sup>10</sup> B, adds pa      <sup>11</sup> pa, B, la, B,      <sup>12</sup> smim, B, S  
<sup>13</sup> bhaṇ, B, S      <sup>14</sup> ese, S      <sup>15</sup> piyā, B,  
<sup>16</sup> kukiṇṇa, B, B, throughout

Vedanā vedanākkhındho

Ayam khındhehi otaṇā

Vedanāpācayā<sup>1</sup> tanhā, tanhāpaccayā upādānaṃ, upādānapaccayā bhavo, bhavapaccayā jati, jatipaccayā jarāmāṇaṃ<sup>2</sup> Evam sabbam

Ayam paṭiccasamuppādehi otaṇā

Tattha sukhā vedanā dve indriyāni sukhindriyaṃ somanassindriyaṃ ca Dukkha vedanā dve indriyāni dukkhindriyaṃ domanassindriyaṃ ca

Ayam indriyehi otaṇā

Tāni yeva indriyāni samkhārapariyūpannāni Ye samkhārā sāsavā bhavaṅgā, te samkhārā dhammadhātusamgaḥitā

Ayam dhātūhi otaṇā

Sā dhammadhātu<sup>3</sup> dhammāyatanapariyūpannā Yam āyatanam sāsavam bhavaṅgam

Ayam āyatanehi otaṇā

Tasmā hi te sukhino vītasokā

yesaṃ piyaṃ n'atthi kuluṇci loke

tasmā asokam viyaṃ patthayaṇo

piyaṃ na kaynātha kuluṇci loke ti

idam tanhāpahānaṃ

Tanhānno dhā<sup>4</sup> upādānaṃ no dhā<sup>5</sup>, upādānaṃ no dhā bhavāno dhā<sup>6</sup> Evam sabbam

Ayam paticcasamuppādehi otaṇā

Taṃ yeva tanhāpahānaṃ samatho So samatho dve indriyāni satindriyaṃ samādhindriyaṃ ca

Ayam indriyehi otaṇā

So yeva samatho samādhikkhandho

Ayam khandhehi otaṇā

So yeva samatho samkhārapariyūpanno Ye samkhārā anīsavā no ca bhavaṅgā, te samkhārā dhammadhātusamgaḥitā

Ayam dhātūhi otaṇā

Sā dhammadhātu dhammāyatanapariyūpannā Yam āyatanam anīsavam no ca bhavaṅgam

Ayam āyatanehi otaṇā

Tenāha Bhagavā — Ye keci sokā ti.

<sup>1</sup> S adds pana

<sup>2</sup> B<sub>1</sub> adds pa

<sup>3</sup> dhātu, S

<sup>4</sup> dhō, S

<sup>5</sup> om S

<sup>6</sup> B<sub>1</sub> adds bhavāno dhā | la |

*Kāmaṃ kāmayamānassa tassa ce tam samijjhati,  
addhā pitimano hoti laddhā macco<sup>1</sup> yad- icchat<sup>2</sup>* (Jāt IV,  
*Tussa ce kāmayānassa<sup>3</sup> chandajātassa jantuno* p 172)  
*te kāmā parihāyanti sallavidhho va iuppati*  
*Yo kāme parivajjeti sappasseva<sup>4</sup> padā siro*  
*so 'mam visattikam loke sato samativattatī<sup>5</sup> ti* (S N vv 766—68)

Tattha yā pitimanatā<sup>6</sup> ayam anunayo Yadāha salla-  
vidhho va iuppati ti idam paṭigham Anunayam paṭighaṇ  
ca pana tanhāpakkho Tanhāya ca pana dasa rūpīni<sup>7</sup>  
āyatanāni padatthānam

Ayam āyatanehi otarānā

Tāni yeva dasa rūpīni<sup>8</sup> āyatanāni<sup>9</sup> rūpakāyo nāma sam  
payutto Tadubhayam nāmarūpam<sup>10</sup> Nāmarūpapaccaya  
salāyatanam, salāyatanapaccaya phasso, phassapaccaya ve-  
danā, vedanāpaccaya tanhā<sup>11</sup> Evam sabbam

Ayam paṭiccasamuppādehi otarānā

Tad eva nīmarūpam pūccakkhandho<sup>1</sup>

Ayam khandhehi otarānā

Tad eva nīmarūpam althāsa dhātuyo

Ayam dhātūhi otarānā

Tattha yo rūpakāyo imāni pañca rūpīni<sup>12</sup> indriyāni, yo  
nāmakāyo imāni pañca arūpīni<sup>13</sup> indriyāni Imāni<sup>14</sup> dasa<sup>15</sup>  
indriyāni<sup>16</sup>

Ayam indriyehi otarānā

Tattha yadāha

Yo kāme parivajjeti sappasseva<sup>4</sup> padā siro

so 'mam visattikam loke sato samativattatī ti

ayam sa-upādisesā<sup>15</sup> nibbānadhātu

Ayam dhātūhi otarānā

Sā yeva sa-upādisesā nibbānadhātu vijjā Vijjuppādā avij-  
jānno dho, avijjānno dhā samkhāraṇno dho<sup>10</sup> Evam sabbam

<sup>1</sup> maccho, S <sup>2</sup> yaccacchati, S

<sup>3</sup> kāmayamānassa, S <sup>4</sup> sabb°, all MSS <sup>5</sup> ti (without ti), B<sub>1</sub>

<sup>6</sup> mantā, S <sup>7</sup> rūpīni, all MSS

<sup>8</sup> rūpīni, B S, rūpāni, B<sub>1</sub> <sup>9</sup> om B

<sup>10</sup> rūpo, S <sup>11</sup> B<sub>1</sub> adds pa <sup>12</sup> °dhā, B<sub>1</sub>

<sup>13</sup> rūpīni, B S, rūpīni°, B<sub>1</sub> <sup>14</sup> arūpīni, B S,

rūpīni°, B<sub>1</sub> <sup>15</sup> upādisesam, S <sup>16</sup> pe, S

Ayam paṭiccasamuppādehi otaṇaṇi  
 Sā yeva vijjā puññakkhandho  
 Ayam khandhehi otaṇaṇā  
 Sā yeva vijjā dve indriyāni viññindriyāni paññindriyāni ca  
 Ayam indriṣehi otaṇaṇa  
 Sā yeva vijjā saṃkhārāpariyāpannā Ye saṃkhārā anā-  
 savā no ca bhavaṅgā, te saṃkhārā dhammadhātusamagahitā  
 Ayam dhātūhi otaṇaṇā  
 Sā dhammadhātu dhammāyatana-pariyāpannā Yam āya-  
 tanam anāsavaṃ no ca bhavaṅgam  
 Ayam āyatanehi otaṇaṇā  
 Tenāha Bhagavā — Kāmaṃ kāmayamaṇassā ti  
 Ettāvatā paṭicca indriyakhandhadhātu āyatanaṃ samo-  
 saraṇotaṇaṇā<sup>1</sup> bhavanti Evaṃ paṭicca indriyakhandha-  
 dhātu āyatanaṃ otaṇetabbhaṃ  
 Tenāha āyasmā Mahākaccāno —  
 Yo ca paṭiccuppādo ti  
 Niyutto otaṇaṇo-hāro

### § 13 Sodhana hāro

Tattha-katamo sodhanao -hāro?  
 Vissajjitamhi<sup>2</sup> pañhe ti gūthā  
 Yathā āyasmā Apito Pāṇāyano Bhagavantaṃ pañham  
 pucchati —  
*Ken' assu nivuto loko*  
*ken' assu na ppakāsati<sup>3</sup>*  
*hissābhilepanam bhiṇṇa<sup>4</sup>*  
*himsu<sup>5</sup> su tassa mahabbhayaṃ ti<sup>6</sup> —*  
*Avijjāya nivuto loko (Apitū ti Bhagavā)*  
*vivicchā pamādaṃ na ppakāsati<sup>7</sup>*  
*jappābhilepanam bhūmi*  
*dukkham assa mahabbhayaṃ ti* (S N. V, 2, 1 2 =  
 v 1032 1033)

Ken' assu nivuto loko ti pañhe Avijjāya nivuto loko ti  
 \* Bhagavā padam sodheti no ca ārambham<sup>8</sup> Ken' assu na

<sup>1</sup> otaṇaṇā, B<sub>1</sub> S

<sup>2</sup> oṇa, B<sub>1</sub>

<sup>3</sup> vijaṇ<sup>o</sup>, B<sub>1</sub> B<sub>2</sub> S

<sup>4</sup> pa<sup>o</sup>, B<sub>1</sub> <sup>5</sup> ki, B<sub>1</sub>

<sup>6</sup> ārambha<sup>o</sup>, B<sub>1</sub> throughout, B<sub>2</sub> mostly

ppakāsati ti pañhe Vivicchā pamādā na ppakāsati ti  
Bhagavā padam sodheti no ca āiambham Kīṣābhilepa  
nam biṇṇī ti pañhe Jappābhilepanam biṇṇī ti Bhagavā  
padam sodheti no ca āiambham Kim<sup>1</sup> su<sup>2</sup> tassa mahabbha-  
yaṇ ti pañhe Dukkham assa mahabbhayaṇ ti Bhagavā<sup>3</sup>  
padam<sup>4</sup> sodheti<sup>5</sup>, suddho āiambho

Tenāha Bhagavā — Avijjāya nivuto loko ti

Savanti<sup>3</sup> sabbadhī<sup>4</sup> sotā (icc āyasmā Ajito)

sotānam kim<sup>5</sup> nivāṇanam

sotānam samvaram biṇṇī

kena sotā pithiyyare<sup>6</sup> ti<sup>2</sup> —

Yāni sotāni lokasmin<sup>7</sup> (Ajitā ti Bhagavā)

sati tesam nivāṇanam

sotānam samvaram biṇṇī

paññāy<sup>8</sup> ete pithiyyare<sup>6</sup> ti (vv 3 4 = vv 1034 1035)

Savanti sabbadhī sotā, sotānam kim<sup>5</sup> nivāṇanam ti  
pañhe Yāni sotāni lokasmin, sati tesam nivāṇanam ti Bha-  
gavā padam sodheti no ca āiambham Sotānam samvaram  
biṇṇī, kena<sup>8</sup> sotā pithiyyare<sup>6</sup> ti pañhe Sotānam samvaram  
biṇṇī, paññāy<sup>8</sup> ete pithiyyare<sup>6</sup> ti suddho āiambho<sup>9</sup>.

Tenāha Bhagavā — yāni sotāni lokasmin<sup>10</sup> ti

Pañnā c'eig<sup>11</sup> sati<sup>12</sup> ca (icc āyasmā Ajito)

nāma rūpaṇ ca māṇsa

etam me putt<sup>13</sup>ho pabrūhi

katth<sup>14</sup> etam upariyyhatī ti<sup>2</sup> (v 5 = v 1036)

pañhe

Yam etam pucchasi pañham

Ajita tam vadāmi te

yatt<sup>15</sup>ha nāmaṇ ca rūpaṇ ca

asesam<sup>16</sup> upariyyhatī

viññāṇassa nirodhena

etth<sup>17</sup> etam upariyyhatī ti (v 6 = v 1037)

suddho āiambho<sup>9</sup>

Tenāha Bhagavā — Yam etam pucchasi pañham ti

<sup>1</sup> kim sut<sup>18</sup>assa, S, kīssu, B B<sub>1</sub> <sup>2</sup> om B <sup>3</sup> vasantī, B<sub>1</sub>

<sup>4</sup> odhi, B B<sub>1</sub> <sup>5</sup> km, B, kī, B<sub>1</sub> <sup>6</sup> pidh<sup>19</sup>, B B<sub>1</sub>

<sup>7</sup> smi, B B<sub>1</sub> <sup>8</sup> yena, S <sup>9</sup> āiambho, also B<sub>1</sub>

<sup>10</sup> smi, B<sub>1</sub> <sup>11</sup> oti, all MSS <sup>12</sup> om S



Yattha evaṃ suddho ārambho<sup>1</sup>, so pañho vissajjito<sup>2</sup>  
bhavati, yattha pana ārambho<sup>1</sup> asuddho, na tva so pañho  
vissajjito<sup>3</sup> bhavati

Tenaṃ āyasmā Mahākaccāno<sup>4</sup> —

Vissajjitamhi<sup>5</sup> pañhe ti

Niyutto sōdhano hāro

#### § 14 Adhiṭṭhāno-hāro

Tattha katamo adhiṭṭhāno-hāro?

Ekattatāya dhammā | ye pi ca vemattatāya maddiṭṭhā ti

Ye tattha maddiṭṭhā, tathā tes dhāriyitabbā.

Dukkhan ti ekattatā

a) Tattha katamaṃ dukkhaṃ?

Jāti dukkhā, jarā dukkhā, vyādhī dukkho, maraṇam  
dukkhaṃ, apiyehi sampayogo dukkho, piyehi vippayogo  
dukkho, yam pi ccham na labhati taṃ pi dukkhaṃ, sam-  
khittena pañcupādānakkhandhā dukkhā rūpā dukkhā,  
vedanā dukkhā, saññā dukkhā, saṃkhārā dukkhā, viññā-  
nam dukkhaṃ

Āyaṃ vemattatā

Dukkhasamudayo ti ekattatā

b) Tattha katamo dukkhasamudayo?

Yāyaṃ tanhā ponobhavikā<sup>6</sup> nandīnūgasahagatā tatā  
tatābhinarāmi, seyyathidaṃ kāmataṃhā bhavataṃhā vibha-  
vataṃhā

Āyaṃ vemattatā

Dukkhaṇnodho ti ekattatā

c) Tattha katamo dukkhaṇnodho?

Yo tassā yeva tanhāya asesavīggaṇnodho cāgo paṭi-  
nissaggo mutti<sup>7</sup> anālayo

Āyaṃ vemattatā

Dukkhaṇnodhagāminipaṭipadā<sup>8</sup> ti ekattatā

<sup>1</sup> ārambho, B.

<sup>2</sup> visa°, B.

<sup>3</sup> visa°, B. B.

<sup>4</sup> kaccāyano, S.

<sup>5</sup> om B.

<sup>6</sup> ponobhava°, B. B.

<sup>7</sup> vimutti, B.

<sup>8</sup> anī paṭi°, S.

d) Tattha kaṭamā dukkhanīrodhagāminīpatipadā?

Ayam eva ariyo atṭhangiko maggo, seyyathidāṃ sammā-  
diṭṭhi sammāsankappo sammāvācā sammākammananto sam-  
mā ajivo sammivāyāmo sammāsati sammāsamādhī

Ayam vemattatā

Maggo ti ekattatā

e) Tattha katamo maggo?

Nīyagāminimaggo<sup>1</sup> ti acchānāyogāminimaggo pīṭṭivīsaya-  
gāminimaggo<sup>2</sup> asuāyogāminīyo<sup>3</sup> maggo, saggaḡāminīyo<sup>4</sup> \*  
maggo, manussagāminimaggo, nibbānagāminimaggo

Ayam vemattatā

Nīrodho ti ekattatā

f) Tattha katamo nīrodho?

Paṭisaṃkhānīrodho, appaṭisaṃkhānīrodho, anuñāyānīro-  
dho, paṭighānīrodho, māñānīrodho, makkhānīrodho<sup>5</sup>, palā-  
sānīrodho, issānīrodho, macchāñāyānīrodho, sabbakilesānī-  
rodho

Ayam vemattatī

Rūpaṇ ti ekattatī

g) Tattha kaṭamam rūpaṇ?

Cātumahābhūtīkaṃ<sup>6</sup> rūpaṇ Cātunnaṇ<sup>7</sup> ca mahābhūtā-  
naṃ upādāya rūpaṇa paññatti

aa) Tattha kaṭamāṃ cattāṃ mahābhūtāṃ?

Paṭhavīdhātu āpodhātu tejodhātu vāyodhātu

Dvīhi ākārehi dhātuyo paṇḡanahāti sakkhepeṇa ca<sup>7</sup>  
vitthāṇena ca

bb) Kathaṃ vitthāṇena dhātuyo paṇḡanahāti?

Visatīyī ākārehi paṭhavīdhātum vitthāṇena paṇḡanahāti  
Dvādasahi ākārehi āpodhātum vitthāṇena paṇḡanahāti  
Catūhi ākārehi tejodhātum vitthāṇena paṇḡanahāti Ohahi  
ākārehi vāyodhātum vitthāṇena paṇḡanahāti

cc) Katamehi visatīyā ākārehi paṭhavīdhātum vitthā-  
ṇena paṇḡanahāti?

<sup>1</sup> gāminī maggo, S

<sup>2</sup> petṭi°, B, S <sup>3</sup> asūṇa°, B, also Com

<sup>4</sup> makkhā°, S <sup>5</sup> cātummahā°, S, cātumahā°, B

<sup>6</sup> cātunnaṇ (without ca), B <sup>7</sup> om S

Atthi masamu kāye kesā lomā nakhī duntī tato mam-  
sam nahāi<sup>1</sup> atthi atthimujj<sup>2</sup> vakkam hadayam yakanam  
kilomakam pilakam papphāsam antam antagunam udari-  
yam kaisam matthake matthulungam ti

Imhi visatvā ākārehi paṭhavidhātum vitthārena pa-  
riganhāti

dd) Katamehi dvādasahi ākārehi upodhātum vitthā-  
rena pariganhāti?

Atthi imasam kāye pittam semham pubbo lohita-  
sedo medo assu<sup>3</sup>vasā khelo singhamkā<sup>4</sup> lasikā muttan ti

Imehi dvādasahi ākārehi upodhātum vitthārena pa-  
riganhāti

ee) Katamehi catūhi ākārehi tejodhātum vitthārena  
pariganhāti?

Yena ca santappati yena ca juiyati<sup>5</sup> yena ca paṇi-  
dhati yena ca visatpitakkhāyitasāyitam samūpamānam<sup>6</sup>  
gacchati<sup>6</sup>

Imehi catūhi ākārehi tejodhātum vitthārena pariganhāti

ff) Katamehi chaḥi ākārehi vāyodhātum vitthārena  
pariganhāti?

Uddhamgamā vātī adhogamā vātī kucchisā<sup>7</sup> vātī koṭ-  
thāsā<sup>7</sup> vātī angamangāmusūmo vātī assāso passāso

Iti imehi chaḥi ākārehi vāyodhātum vitthārena pa-  
riganhāti

Evam imehi dvācattālīsā<sup>8</sup> ākārehi vitthārena dhātuyo  
sabhāvato upalakkhayanto<sup>8</sup> tūlayanto pariyoḍhanto parivī-  
mamsanto<sup>9</sup> paccavekkhanto na kiñci gayhūpagam passati  
kāyam vā kāyapadesam vā Yathā candamkam pavici-  
nanto na kiñci gayhūpagam passeyya, yathā sampkāratthū-  
nam pavicinanto na kiñci gayhūpagam passeyya, yathā  
vaccakutim pavicinanto na kiñci gayhūpagam passeyya,  
yathā sivadhikam<sup>10</sup> pavicinanto na kiñci gayhūpagam  
passeyya, evam eva<sup>11</sup> imehi dvācattālīsā<sup>8</sup> ākārehi evam

<sup>1</sup> nhāu, B. <sup>2</sup> jam, B. <sup>3</sup> singha°, B. <sup>4</sup> juiyati, S., juiyati, B., juiyati, Ti., juiyati, Com

<sup>5</sup> samā°, B. <sup>6</sup> ti ti, S. <sup>7</sup> lisaya, B., "isāya, S

<sup>8</sup> lakkhanto, all MSS

<sup>9</sup> before pariyo°, B. <sup>10</sup> sivadhikam, B., <sup>11</sup> evam, S.

vitthārena dhītuyo sabhāvato upalakkhayanto<sup>1</sup> tūlayanto<sup>2</sup>  
pariyogāhinto parivīnamsanto<sup>3</sup> paccavekkhanto<sup>4</sup> na kiñci  
gayhūpagam passati kāyam vī kāyapadesam vā

Tenīha Bhagavā —

Yā c'eva llo pana ayyhattikā patharīdhātuyā ca<sup>5</sup> bāhirā  
patharīdhātu, nev' esāham<sup>5</sup> n'etam mama n'eso 'ham<sup>6</sup> asmi<sup>6</sup>  
na n'eso attā ti Eram etam yathābhūtam sammāpaññāya<sup>7</sup>  
datthabham Evam etam yathābhūtam sammāpaññāya<sup>8</sup>  
disvā patharīdhātuyā nibbindati patharīdhātuyā cūtam vi-  
vājeti Yā c'eva llo pana ayyhattikā āpodhātu yā ca bāhirā  
āpodhātu | pe<sup>9</sup> | Yā c'eva llo pana<sup>10</sup> ayyhattikā tejodhātu  
yā ca bāhirā tejodhātu | pe<sup>11</sup> | Yā c'eva llo pana<sup>10</sup> ayyhattikā  
vāyodhātu yā ca bāhirā vāyodhātu, nev'<sup>12</sup> esāham<sup>12</sup> n'etam  
mama n'<sup>13</sup> eso<sup>13</sup> 'ham asmi na n'eso attā ti Eram etam  
yathābhūtam sammāpaññāya<sup>14</sup> datthabham Evam etam  
yathābhūtam sammāpaññāya<sup>15</sup> disvā vāyodhātuyā nibbin-  
dati vāyodhātuyā cūtam vivājeti

Ayam vemattatī

h) Ayyā ti ekattatā

Tattha katamā ayyā<sup>2</sup>

Dukkhe aññānam dukkhasamudaye aññānam dukkha-  
rodhe aññānam dukkhanuodhagāminiyā paṭipadaya aññā-  
nam pubbante aññānam aparante<sup>16</sup> aññānam pubbantā-  
parante aññānam idappaccayatāpaṭiccasamuppannesu<sup>17</sup>  
dhammesu aññānam Yam eva rūpam aññānam adassanam  
anabhīsamayo ananubodho vī sambodho appativedho asalla-  
kkhanā<sup>18</sup> anupalakkhanā<sup>19</sup> apaccupalakkhanā<sup>20</sup> asama-

<sup>1</sup> olakkhanto, B <sup>4</sup> tu°, all MSS

<sup>3</sup> before pariyō°, B <sup>4</sup> om S

<sup>5</sup> so tam, B, <sup>6</sup> mahasmim, B,

<sup>7</sup> samma°, B S, samāp°, B, <sup>8</sup> samma°, B S

<sup>9</sup> pa, B, la, B, <sup>10</sup> om B,

<sup>11</sup> pa, B, om B, <sup>12</sup> nesātam, B,

<sup>13</sup> no so, B, <sup>14</sup> samma°, all MSS

<sup>15</sup> samma°, B, samp°, B S <sup>16</sup> parante, B,

<sup>17</sup> idappa°, B, <sup>18</sup> °nam, S, asamlakkhanā, B,

<sup>19</sup> °nam, S, anupekkhanā, B,

<sup>20</sup> °nam, S, apaccavekkhanā, B,

pekkhanā<sup>1</sup> upaccakkhakanamam dummajham bālyam<sup>2</sup>  
asampajāññam moho pamoho sammoho<sup>3</sup> avijj<sup>4</sup> avijjogho  
\* avijjāyogo avijjānusayo avijjāpāyuppihānam avijjalangi<sup>5</sup>-  
moho akusalamūlam

Ayam vemattatā

Vijjī ti ekattatā

1) Tattha katamā vijjā?

Dukkhe ñānam dukkhasamudaye ñānam dukkhammodhe  
ñānam dukkhammodhagāminiyā paṭipadāya ñānam pubbante  
ñānam apāraṇte ñānam pubbantāpāraṇte ñānam idappac-  
cayatāpaticcasamuppannesu dhammesu ñānam Yā ovaipā  
paññā<sup>6</sup> pajānanā vicayo pavicayo dhammavicayo sallakkha-  
nā<sup>7</sup> upalakkhanā paccupalakkhanā paṇḍiccam kosallam  
\* nepuññam vebhabyā cintā upapariṅkha<sup>8</sup> bhūri medhā  
parināyikā<sup>9</sup> vipassanā sampajāññam patodo<sup>10</sup> paññindri-  
yam paññābalaṃ paññāsattam<sup>11</sup> paññāpāsādo paññā aloko  
paññā obhāso paññāpajoto paññāmatanā amoho dhamma-  
vicayo sammāditṭhi dhammavicayasambojjhango maggan-  
gam maggapariyāpannam.

Ayam vemattatā

Samāpatti ti ekattatā

k) Tattha katamā samāpatti?

Saññāsamāpatti asaṇṇasamāpatti nevasanñānasaññāsam-  
āpatti vibhūtasaññāsamāpatti mmodhasaññāsamāpatti<sup>12</sup>

Ayam vemattatā

Jhāyī ti ekattatā

l) Tattha katamo jhāyī?

Attlu sekho jhāyī, attlu asekho jhāyī, attlu<sup>13</sup> novasekho-  
nāsekho<sup>14</sup> jhāyī, ājāmyo jhāyī, assakhalunko jhāyī, dīṭṭhuttaro  
jhāyī, tanhuttaro jhāyī, paññuttaro jhāyī<sup>15</sup>.

<sup>1</sup> onam, S, <sup>2</sup>vekkhanam, B, <sup>3</sup>vekkhana, B,

<sup>4</sup> dummajham, B B<sub>1</sub>, dummajham, S, dummajham, Com

<sup>5</sup> bālyam, B<sub>1</sub>, <sup>6</sup> samoho, B<sub>1</sub>, <sup>7</sup> gī, S

<sup>8</sup> saññā, B <sup>9</sup> saññā, B <sup>10</sup> upaṇṇā, B<sub>1</sub>

<sup>11</sup> yakā, B<sub>1</sub>, <sup>12</sup> all MSS etc Com insert paññā.

<sup>13</sup> satam, B<sub>1</sub>, <sup>14</sup> tti ti, B<sub>1</sub>, <sup>15</sup> om B<sub>1</sub>

<sup>16</sup> sekhanā, B<sub>1</sub>, <sup>17</sup> sekhanā, S, <sup>18</sup> yī ti, S

Ayam vemattatā  
Samādhī ti ekattatā

m) Tattha katamo samādhī?

Saiaṇo samādhī aiaṇo samādhī saveiaṇo samādhī aveiaṇo samādhī sabyāpajjho<sup>1</sup> samādhī abyāpajjho<sup>2</sup> sappi-  
tiko<sup>3</sup> samādhī nippitiko samādhī sāmiso samādhī māmiso  
samādhī sasamkhāro samādhī asamkhāro samādhī ekam-  
sabbhāvito samādhī ubhayamsabbhāvito<sup>4</sup> samādhī ubhayato-  
bbhāvitabbhāvano<sup>5</sup> samādhī savitakkasavicāro samādhī avi-  
takkavicāramatto samādhī avitakka-avicāro samādhī hāna-  
bhāgiyo samādhī tthitibhāgiyo samādhī viśesabhāgiyo  
samādhī nibbedhabhāgiyo samādhī lokiyo<sup>6</sup> samādhī lokut-  
taio samādhī micchāsamādhī<sup>7</sup> sammāsamādhī<sup>8</sup>

Ayam vemattatā  
Paṭipadā ti ekattatā

n) Tattha katamā paṭipadā?

Āgāhī<sup>9</sup> paṭipadā<sup>10</sup> nījhamā<sup>11</sup> paṭipadā<sup>12</sup> majjhimī<sup>13</sup> paṭi-  
padā<sup>14</sup> ikkhamī paṭipadā<sup>15</sup> khamī paṭipadā samī<sup>16</sup> paṭipadā  
damā<sup>17</sup> paṭipadā dukkhī paṭipadā dandhibhūṇī<sup>18</sup> dukkhā  
paṭipadā khippābhūṇī<sup>19</sup> sukhā paṭipadā dandhabhūṇī<sup>20</sup> sukhā  
paṭipadā khippābhūṇī<sup>21</sup> ti

Ayam vemattatā  
Kāyo ti ekattatā

o) Tattha katamo kāyo?

Nāmakāyo rūpakāyo ca  
Tattha katamo rūpakāyo?

Kesā lomā nakhā dantī tacco mamsam nahī<sup>22</sup> atthī  
attlumiṇṇā<sup>23</sup> vakkam hadayam yakanam kilomakam piḥakam  
papphāsam antam antagunam udariyam kaṭṭham pīttam  
semham pubbo lohitaṃ sedo medo assu vāṇī<sup>24</sup> khelo sim-  
ghāmkā lasikā muttam matthalungan<sup>25</sup> ti

<sup>1</sup> °paccho, B.

<sup>2</sup> sappidhiko, B.

<sup>3</sup> °yāsavibhāvito, B.

<sup>4</sup> °bhāvino, S

<sup>5</sup> °ko, S

<sup>6</sup> °dhi ti, B.

<sup>7</sup> om B.

<sup>8</sup> °lhap°, B. S, āgāhī°, B

<sup>9</sup> °map°, B. S, micchāmap°, B.

<sup>10</sup> °map°, B, om B.

<sup>11</sup> sammā, B. S

<sup>12</sup> dammā, S

<sup>13</sup> nhāu, B. B.

<sup>14</sup> °jam, B. B.

<sup>15</sup> matta°, all MSS

Ayam rūpakūyo

Nāmakūyo nāma vedanā sūññā cetanā cittam phasso  
manasikāro ti

Ayam nāmakūyo ti

Ayam vemattatā

Evam yo dhammo yassa dhammassa samānabhāvo<sup>1</sup>, so  
dhammo tassa dhammassa ekattatāya ekibhāvito, Yena  
yena vā pana vilakkhano<sup>2</sup>, tena tena vemattatam gacchati

\* Evam sutte vā veyyākāro vā gathāya<sup>3</sup> va pucchitena  
vimamsitabbam<sup>4</sup>

Kim<sup>5</sup> ekattatāya pucchati udāhu vemattatāya<sup>6</sup>? —

Yadi ekattatāya pucchitam, ekattatāya vissajjayitabbam?  
Yadi vemattatāya pucchitam, vemattatāya vissajjayitab-  
bam? Yadi sattādhiṭṭhānena pucchitam, sattādhiṭṭhānena  
vissajjayitabbam? Yadi dhammādhiṭṭhānena pucchitam,  
dhammādhiṭṭhānena vissajjayitabbam? Yathā yatha vū<sup>7</sup>  
pana pucchitam, tathā tathā vissajjayitabbam?

Tenāha āyasmā Mahākaccāno —

Ekattatāya dhammā ti

Niyutto adhiṭṭhāno hāro

### § 15 Paṇikkhūro hūro

1. Tattha katamo paṇikkhūro-hūro?

Ye dhammā yam dhammam janayanti ti

Yo dhammo yam dhammam janayati, tassa so paṇikkhūro

2. Kimlakkhano paṇikkhūro<sup>8</sup>?

Janakalakkhano paṇikkhūro

Die dhammā janayanti hetu ca paccayo ca

a) Tattha kimlakkhano hetu, kimlakkhano paccayo?

Asādhāṇanalakkhano hetu, sādhananalakkhano paccayo

b) Yathā kim bhava?

Yathā ankurassa<sup>9</sup> mibbatiyā bijam asādhāṇanam, paṭhavi

<sup>1</sup> māna°, S

<sup>2</sup> visadāsala°, S.

<sup>3</sup> gathāya, S.

<sup>4</sup> °sayitabbam, B

<sup>5</sup> om S

<sup>6</sup> °va ti, S

<sup>7</sup> visa°, B. B.

<sup>8</sup> om B.

<sup>9</sup> angurassa, B. always

āpo ca sādhanānā Ankuassa hi paṭhavī āpo ca paccayo,  
sabhāvo hetu

Yathā vā pana ghaṭe duddham pakkhittam dadhi bhā-  
vati, na c'atthi ekakālasamavadhānam duddhassa ca  
dadhiṣṣa ca, evam eva<sup>1</sup> n'atthi ekakālasamavadhānam  
hetussa ca paccayassa ca

Ayam hi samsāro sahetu sapaccayo nibbatto<sup>2</sup> Vuttam \*  
hi avijjāpaccayā samkhāṇā, samkhāṇapaccayā viññānam<sup>3</sup>  
Evam sabbo paṭiccasamuppādo Iti avijjā avijjāya hetu,  
ajonisomanasikāro paccayo

Puṇṇikā avijjā pacchimikāya<sup>4</sup> avijjāya<sup>5</sup> hetu

Tattha puṇṇikā avijjā avijjānusayo, pacchimikā<sup>4</sup> avijjā  
avijjāpariyutthānam Puṇṇiko<sup>5</sup> avijjānusayo pacchimi-  
kassa<sup>6</sup> avijjāpariyutthānassa hetubhūto paribhūtanāya bi-  
jankuro viya samanantarāhetutāya Yam pana yattha  
phalam<sup>7</sup> nibbattati, idam<sup>8</sup> tassa<sup>9</sup> parāmparāhetutāya<sup>9</sup>  
hetubhūtam Duvidho hi hetu samanantarāhetu parā-  
mparahetu<sup>10</sup> ca Evam avijjāya pi duvidho hetu saman-  
antarāhetu parāmparahetu ca

Yathā vā pana thālakaṇ ca<sup>11</sup> vatthi<sup>12</sup> ca<sup>13</sup> telaṇ ca<sup>14</sup>  
dīpassa<sup>14</sup> paccayabhūtam, na sabhāvaheṭu Na hi sakkā  
thālakaṇ ca vatthi<sup>15</sup> ca telaṇ ca anaggikam, dipetum  
dīpassa<sup>16</sup> paccayabhūtam Dīpo<sup>17</sup> viya sabhāvo hetu hoti

Iti sabhāvo hetu, parābhāvo<sup>18</sup> paccayo, ajjhātikko hetu,  
bhāvo paccayo, janako hetu, paṇḍhāko paccayo, asā-  
dhāraṇo hetu, sādhanāno paccayo

Avūpacchedattho santati attho, nibbatti-attho phalattho<sup>19</sup>,  
patisaṇḍhi attho punabbhavattho, sampalibodhattho pari-  
yutthānattho, asamugghātatho anusayatho, asampatived-  
dhattho avijjattho, aparivūṇātatho viññānassa bijattho

Yattha avūpacchedo tattha santati, yattha santati tattha

<sup>1</sup> evam, B S, om B, <sup>2</sup> nibbuto, S <sup>3</sup> B, adds la

<sup>4</sup> makāya, B <sup>5</sup> puṇṇiko, B, <sup>6</sup> makassa, B, S

<sup>7</sup> bhāva, S <sup>8</sup> imassa, B <sup>9</sup> parāmparāmaṇḍa, B, S

<sup>10</sup> otu, S <sup>11</sup> B, adds paṭiṇ ca

<sup>12</sup> vatthi, B, vatti, S <sup>13</sup> B, adds paṭicca

<sup>14</sup> dipakassa, S, pādīpassa, B B, <sup>15</sup> vatthi, B, vatti, S

<sup>16</sup> padā, B <sup>17</sup> padīpo, B <sup>18</sup> S adds hetu <sup>19</sup> balā, S



nibbatti, yattha nibbatti tattha phalam, yattha phalam  
tattha patisandhi, yattha patisandhi tattha punabbhavo,  
yattha punabbhavo tattha pabbodho, yattha pabbodho  
tattha pariyaṭṭhānam, yattha pariyaṭṭhānam tattha asan-  
ugghāto, yattha asanugghāto tattha anusayo, yattha  
anusayo tattha asampāvedho, yattha asampāvedho tattha  
avijjā, yattha avijjā tattha sāsavam viññānam apaviññātān,  
yattha sāsavam viññānam apaviññātān tattha byatiho

Silakkhandho samādhikkhandhassa paccayo, samādhi-  
kkhandho paññakkhandhassa<sup>1</sup> paccayo, paññakkhandho<sup>2</sup>  
vimuttikkhandhassa paccayo, vimuttikkhandho vimuttiā-  
nadassanakkhandhassa paccayo

Titthaññutā pitaññutāya paccayo, pitaññutā mattaññutāya  
paccayo, mattaññutā attaññutāya paccayo

Yathā vā panā cakkhuñ ca paṭicca rūpe ca uppajati  
cakkhuvinnānam

Tattha cakkhu adhipateyyapaccayatāya<sup>3</sup> paccayo, rūpā  
ñāmanapaccayatāya paccayo

Āloko sammissayatāya paccayo, manasikāro sabhāvo hetu.

Samkhāṇā viññānassa paccayo sabhāvo hetu, viññānam<sup>4</sup>  
nāma rūpassa paccayo sabhāvo hetu, nāma rūpam salāya-  
tanassa paccayo sabhāvo hetu, salāyatanaṃ phassaṃ  
paccayo sabhāvo hetu, phasso vedanīya paccayo sabhāvo  
hetu, vedanā tanhāya paccayo sabhāvo hetu, tanhā upādā-  
nassa paccayo sabhāvo hetu, upādānam bhavassa paccayo  
sabhāvo hetu, bhavo jātiyī paccayo sabhāvo hetu, jati  
jaṇmananassa paccayo sabhāvo hetu, jaṇmananam sokassa  
paccayo sabhāvo hetu, soko paridevassa paccayo sabhāvo  
hetu, paridevo dukkhassa paccayo sabhāvo hetu, dukkham  
domanassassa paccayo sabhāvo hetu, domanassam upāya-  
sassa paccayo sabhāvo hetu

Evam yo koci upanissayo, sabbho so paṭikkhāro

Tenāha āyasmā Mahākaccāno<sup>4</sup> —

Ye dhammā yaṃ dhammam janayanti ta

Niyutto paṭikkhāro-hāro

<sup>1</sup> paññā°, B

ādhi°, B.

<sup>3</sup> S omits this phrase.

<sup>4</sup> kaccāyano, S

§ 16 Samuopana hāia

Tuttha katamo samuopano-hāio?

Ye dhammā yam-mūlī | ye c'ekatthī pakāsītā muninā<sup>1</sup> ti  
Ekasmin padatthīne jattakīni padatthānīni otaranti,  
sabbāni tāni samuopayitabbāni Yathī vattā<sup>2</sup> hāie bahu-  
kāni padatthīnīni<sup>3</sup> otaranti<sup>4</sup>

Tattha samuopana catubbidhā padatthīnam, vevacanam, \*  
bhāvanā, pahānam iti

a) Tattha kītamī padatthānena samuopanī?

*Subbapāpass's akāsanam kusalass's<sup>5</sup> āpaśampadā<sup>6</sup>  
sacittupariyodapanam etam buddhāna sāsanan ti (Dhp  
v 183)*

Tassa kīp padatthīnam?

Tīni sucavitāni kāyasucavitam, vacīsucavitam, manosu-  
cavitam

Idam padatthānam

Tattha yam kīyikañ ca vīcīyikañ ca sucavitam, yam  
silakkhandho Manosucavite jā anabhijjhī ubyāpīdo ca,  
ayam samādhikkhandho Yī sammāditthi, yam paññā-  
kkhandho<sup>7</sup>

Idam padatthānam

Tattha silakkhandho ca<sup>8</sup> samādhikkhandho ca samatho,  
paññākkhandho<sup>9</sup> vipassanā

Idam padatthānam

Tattha samathassa phalam<sup>10</sup> iāgīva iāgī<sup>11</sup> cetovimutti<sup>12</sup>,  
vipassanāya phalam<sup>13</sup> avijjāniāgā paññīvimutti<sup>14</sup>

Idam padatthānam

Vanam vanathassa padatthānam, kiñ ca vanam ko ca  
vanatho<sup>15</sup>?

Vanam nāma pañca kāmaganā, tanhā vanatho<sup>16</sup>

Idam padatthānam

<sup>1</sup> om B S

<sup>2</sup> āvatte, B<sub>1</sub>, bhāvatte, S

<sup>3</sup> padatthāni, B<sub>1</sub> S

<sup>4</sup> oti ti, B B<sub>1</sub>

<sup>5</sup> opassa, all MSS

<sup>6</sup> olassa upa<sup>17</sup>, B<sub>1</sub> S

<sup>7</sup> paññā<sup>18</sup>, B

<sup>8</sup> om S

<sup>9</sup> balam, S

<sup>10</sup> oviāga<sup>19</sup>, B

<sup>11</sup> vanapatho, B<sub>1</sub>

<sup>12</sup> vanappato, B<sub>1</sub>.

Vanam nāma nimittaggāho itthi ti vī puriso ti vā,  
vanatho tām tesam tesam<sup>1</sup> angapaccanganam unbyā  
janaggāho ho cakkhum aho sotam aho ghānam aho  
jvhi ho kāyo it

Idam padatthānam

Vanam nāma cha ajjhattikabala<sup>2</sup> im iyanam apunhā-  
tāni Yam tīdubhayam paṭice uppajati sūyojanam,  
ayam vanatho

Idam padatthānam

Vanam nāma anusayo, vanatho nāma paṇiyutthānam

Idam padatthānam

Tenāha Bhagavā —

*Chetvā vanañ ca vanathañ cā ti* (Dhp v 283 c)

Ayam padatthānena samūpanā

b) Tattha katamā vevacanena samūpanā?

Rāgavūṭṭhā cetovimutti sekhapphalam, avijjāvūṭṭhā paññā-  
vimutti asekkaphalam

Idam vevacanam

Rāgavūṭṭhā<sup>3</sup> cetovimutti anīgamaphalam, avijjāvūṭṭhā  
paññāvimutti aggaphalam aśvattam

Idam vevacanam

Rāgavūṭṭhā<sup>3</sup> cetovimutti kāmādhātusamatikkamanam,  
avijjāvūṭṭhā paññāvimutti te dhatukasamatikkamanam<sup>4</sup>

Idam vevacanam

Paññāndīyam paññābala<sup>5</sup> adhipanā sikkhā paññā-  
kkhandho<sup>6</sup> dhammavicayasambojjhango upakkhāsamboj-  
jhango ñānam sammāditthi tīraṇā santīraṇa<sup>7</sup> hū vpassanā  
dhamme ñānam (Of p 54)

Sabbam idam vevacanam

Ayam vevacanena samūpanā

c) Tattha katamā bhīvanūya samūpanā?

Yathāha Bhagavā —

*Tasmā ti ha tvaṃ bhikkhu kāye kāyānupassī viharāhi<sup>7</sup>*  
*ātāpī sampajāno satimā vineyya loke abhiyjhādomanassam*  
(Of p 31)

<sup>1</sup> om S <sup>2</sup> vūṭṭhā, B, vūṭṭhā, B, S <sup>3</sup> vūṭṭhā, S

<sup>4</sup> dhātusam, B <sup>5</sup> phalam, B, <sup>6</sup> paññā, B

<sup>7</sup> viharāti, B, viharati, S

Ātīpi ti viññindīyam Sampajāno ti paññindīyam  
Satimā ti satindīyam Vineyya loke alhijjhādo  
manassan ti samādhindīyam

Evam kāye kāyānupassino viharato cattāro satipatthānā  
bhāvanāpāipūrim gacchanti

Kena kāianena?

Ekalakkhanattā catunnam indīyanam

Catūsu satipatthānesu bhāviyamānesu cattāro sammappa-  
dhānā<sup>1</sup> bhāvanāpāipūrim gacchanti Catūsu sammappa-  
dhānesu<sup>2</sup> bhāviyamānesu cattāro iddhipādā bhāvanāpāi-  
pūrim gacchanti Catūsu iddhipādesu bhāviyamānesu  
paññindīyāni bhāvanāpāipūrim gacchanti Evam sabbe

Kena kāianena?

Sabbe hi bodhangamā<sup>3</sup> dhammā<sup>4</sup> bodhipakkhiyā niyyā-  
nikalakkhanena ekalakkhanā

Te ekalakkhanattā bhāvanāpāipūrim gacchanti (Of p 31)

Ayam bhūtiṃ ityā samālopanā

d) Tūtha kīrūnā pahīnena samālopanā?

Kāye kāyānupassī viharanto asubhe subhan ti vipallāsam  
pajahati Kabalīkīro<sup>4</sup> c'assa āhīro paññānam gacchati  
Kāmapādānena ca<sup>5</sup> anupīdīno bhavati Kāmayogena ca  
viśamyutto bhavati<sup>6</sup>. Abhiyjhākāyagandhenā ca<sup>7</sup> vip-  
payujjati Kāmasāvena ca anīśavo bhavati Kāmoghañ ca  
uttinno<sup>8</sup> bhavati Rūgasallena ca viśallo bhavati Rūpu-  
pikā c'assa viññānaṭṭhiti<sup>9</sup> paññānam gacchati Rūpadhā-  
tuyam<sup>10</sup> c'assa iāgo pūhīno bhavati Na ca<sup>7</sup> chandāgatim<sup>11</sup>  
gacchati

Vedanāsu vedanānupassī viharanto dukkhe sukhan ti  
vipallāsam pajahati Phasso c'assa āhīro paññānam  
gacchati Bhavupādānena ca anupīdāno bhavati Bhava-  
yogena ca<sup>5</sup> viśamyutto<sup>12</sup> bhavati Byāpādakāyagandhena  
ca<sup>3</sup> vippayujjati Bhavāsāvena ca anīśavo bhavati Bha-

<sup>1</sup> samapattho, B<sub>1</sub>

<sup>2</sup> bojho, S

<sup>3</sup> om S

<sup>4</sup> kabulimko, S

<sup>5</sup> om B<sub>1</sub>

<sup>6</sup> hoti, B<sub>1</sub>

<sup>7</sup> om B<sub>1</sub> S

<sup>8</sup> utinno, B<sub>1</sub> throughout

<sup>9</sup> oḍhiti, B<sub>1</sub>

<sup>10</sup> c'tuyi, B<sub>1</sub>

<sup>11</sup> chandā āg°, B<sub>1</sub>, chandā āg°, S

<sup>12</sup> vippayutto, B<sub>1</sub> S

voghañ ca uttinno bhavati Dosas ille tī ca visallo bhavati  
Vedanupikā c'assa viññānatthitī<sup>1</sup> paññam gacchati Ve-  
danādhātuyam<sup>2</sup> c'assa iṅgo pahīno bhavati Na ca<sup>3</sup> dosa  
gūḍim<sup>4</sup> gacchati

Citte cittānupassī vhiuanto uneco nican ti vipallāsam  
pajahati Viññānam c'assa dhāro paññam gacchati  
Diṭṭhupādanena ca anupādāno bhavati Diṭṭhiyogena ca  
visamyutto<sup>5</sup> bhavati Silabbhitaparāmasakayaṅ gandhena<sup>6</sup> ca  
vippayujjati Diṭṭhisavena ca anāsavo bhavati Diṭṭhoghan  
ca uttinno bhavati Mānasallena ca<sup>7</sup> visallo bhavati  
Saññupikā c'assa viññānatthitī<sup>7</sup> paññam gacchati Sam-  
adhātuyam c'assa iṅgo pahīno bhavati Na ca bhaviṅgaṭṭi<sup>8</sup>  
gacchati

Dhammesu dhammānupassī vhiuanto unattam<sup>9</sup> attī  
ti vipallāsam pajahati Manosancetanā c'assa dhāro pa-  
ññam gacchati Attavadupādanena<sup>10</sup> ca anupādāno  
bhavati Avijjāyogena ca visamyutto bhavati Idam  
saccābhinivesakayaṅ gandhena ca vippayujjati Avijjāsavena  
ca anāsavo bhavati Avijjoghan ca uttinno bhavati Mo-  
hasallena ca visallo bhavati Saṃkharupikā<sup>11</sup> c'assa  
viññānatthitī paññam gacchati Saṃkharadhātuyam<sup>12</sup>  
c'assa iṅgo pahīno bhavati Na ca mohagūḍim<sup>13</sup> gacchati

Ayam pahānena samāropamā

Tenāha āyasmā Mahakaccino<sup>14</sup> -

Ye dhammā yam-mūlā | ye c'<sup>15</sup> ekatthā<sup>15</sup> pakāṣita munina  
te samāropayitabbā<sup>16</sup> | esa samāropano hūro ti

Niyutto samāropano-hūro

Nitthūto ca hāravibhango.

<sup>1</sup> 'diṭṭhī ti, S.

<sup>2</sup> vedanāya, B.

<sup>3</sup> om B.

<sup>4</sup> dosā āg<sup>o</sup>, B., dosā ag<sup>o</sup>, S

<sup>5</sup> vippayutto, B., S

<sup>6</sup> paññamāsa<sup>o</sup>, S

<sup>7</sup> 'diṭṭhī ti, B., S

<sup>8</sup> bhayā ag<sup>o</sup>, B., S

<sup>9</sup> anattaniye, B., S

<sup>10</sup> attha<sup>o</sup>, B., B.

<sup>11</sup> 'rupekkhā, B.

<sup>12</sup> 'tuyā, B., S

<sup>13</sup> mohā ag<sup>o</sup>, B., S

<sup>14</sup> om B., S

<sup>15</sup> ca katthā, B

<sup>16</sup> samā<sup>2</sup>, B., S.

B

Hārasampāta

§ 1 Desanā hārasampāta<sup>1</sup>

Solasa hūṭi pathamam | disalocanena<sup>1</sup> disā vīloketvā  
samkhūriya ankusena hu | nayehi tihū<sup>2</sup> middise<sup>3</sup> suttan ti  
vuttā

Tassā midde<sup>3</sup>o kulim datthabbo<sup>4</sup>

Hārasampāte

Tattha katamo desanā hārasampāto<sup>5</sup>

*Aiakkhītena cītena micchādītthīhatena ca*

*thīnamiddhābhūtena vasam Māyassa yacchatī ti* (Cf

Ud p 38)

Aiakkhītena cītenā ti kim desayati<sup>6</sup>

Pamādam Tam Maccuno padam

Micchādītthīhatena cī ti micchādītthīhatam nīma  
vuccati<sup>7</sup>, yadā anicce niccan ti pāssati

So vipallāso So pana vipalliso kimlakkhano?

Viparītagāhalakkhano vipalliso

So kim vipallāsayati<sup>8</sup>

Tayo dhamme saññam, cītam, dītthim itī

So kulim vipallāsīyati<sup>9</sup>

Catūsu attabhāvaavattūsū

Rūpam attato samanupassati rūpavāntam yā attānam  
attamā vā rūpam rūpasmin vā attānam Evam vedanam<sup>10</sup>  
| pe<sup>6</sup> | saññam samkhāre viññānam attato samanupassati  
viññānavāntam vā attānam attamā vā viññānam viññū  
nasmim vā attānam

Tattha rūpam pathamam vipallāsavattū<sup>7</sup> asubhe subhā  
ti, vedanā dutiyam vipallāsavattū dukkhe sukhan ti,  
saññā samkhārā ca tatiyam vipallāsavattū<sup>8</sup> anattam attā  
ti, viññānam catuttham vipallāsavattū<sup>9</sup> anicce niccan ti

<sup>1</sup> disā, B S Com

<sup>2</sup> tihū, B S

<sup>3</sup> middese, all MSS etc Com

<sup>4</sup> pavuccati S

<sup>5</sup> vedanā, S

<sup>6</sup> pa, B, la, B<sub>1</sub>

<sup>7</sup> avattum, S

<sup>8</sup> avattum, B S

Dve dhammī cittassa sankilesi tanhū ca avijjā ca  
 Tanhivutunā cittunā dvīhi vipallāsehi vipallāsiyati  
 asubhe subhan ti dukkhe sukhan ti Diṭṭhivutunā cittunā  
 dvīhi vipallāsehi vipallāsiyati aniceo nīcean ti anuttamā<sup>1</sup>  
 attī ti

Tattha yo diṭṭhivipallāso, so<sup>2</sup> itatim rupam ittato sam-  
 anupassati, atitām vedanāṃ | pe<sup>3</sup> | ititām saññām atito  
 samkhāre atitāṃ viññānam ittato sam anupassati

Tattha yo tanhāvīpallāso, so<sup>4</sup> anāgatam rupun abhiman-  
 datī anāgatam icchanāṃ | pe<sup>5</sup> | anāgatam<sup>6</sup> saññām anāgate-  
 samkhāre anāgatam<sup>7</sup> viññānam abhimanādetī

Dve dhammī cittassa upakkilesā tanhū ca avijjā ca  
 Tāhi visuyhantam cittam visuyhetī

Tesam avijjānīvaranīnam tanhāsamyojanīnam pubbhū<sup>8</sup>  
 koṭi<sup>9</sup> na paññīyati Sandhāvuntanam samsāritanāṃ sa-  
 lum mājāṃ sakim tīracchānāyomim sakim pottivīsayaṃ  
 sakim asuakāyaṃ sakim deve sakim manusse<sup>7</sup>

Thīnamiddhābhībhūtena ti thīnam nāma yī cittassa  
 akallatā akammaniyatā, middham nāma yim kiyaṃ  
 lnattam Visam Mānassa gīcehatī ti kilesamānassa  
 ca sattamānassa<sup>8</sup> ca visam gīcehatī

So hi nivuto samsārabhīmmukho hotī

Imāni Bhavagatī dve saccāni desitāni dukkhaṃ samu-  
 dayo ca

Tesam Bhagavā paññāyā ca pahānaya ca dhammaṃ  
 deseti dukkhassa paññāyā samudayassa pahānāya

Yena ca paññīnāti yena ca pajahati, ayaṃ maggo Yam  
 tanhāya avijjāya<sup>9</sup> ca pahānam, ayaṃ nirodho

Imāni cattāni saccāni

Tenāha Bhagavā — Arahkhitena cīttena ti

Tenāhāyasmā Mahākaccāno<sup>10</sup> —

Assādādīnavatā ti

Niyutto desanā-hīnasampāto<sup>11</sup>

<sup>1</sup> cīye, S <sup>2</sup> om S <sup>3</sup> pa, B, la, B, <sup>4</sup> om B,

<sup>5</sup> pa, B, la, B, om S, B, continues sankhāro vi<sup>1</sup> abhi<sup>1</sup>

<sup>6</sup> pubbā<sup>1</sup>, B, B, <sup>7</sup> manuse, B, <sup>8</sup> satthū<sup>1</sup>, S

<sup>9</sup> avijjā, B <sup>10</sup> om. B, S <sup>11</sup> hūro 9<sup>o</sup>, S

§ 2. Vicaya-hāiasampāta

Tattha katamo vicayo<sup>1</sup>-hāiasampāto?

Tattha tanhī duvidhā kusalā pi akusalī pi

Akusalā samsāragāminī, kusalā apacayagāminī pahāna-  
tanhā

Māno pi duvidho kusalo pi<sup>2</sup> akusalo pi Yam mānaṃ  
nissāya mānaṃ pajahati, ayam mīno kusalo Yo pana  
māno dukkham ubbattayati, ayam mīno akusalo

Tattha yaṃ<sup>3</sup> nekkhamasitaṃ domānassam kudāssu<sup>4</sup> nā  
māham<sup>5</sup> tam iyatanam sacchikavā upasampajja viharissam,  
yaṃ aṇṇā santam<sup>6</sup> iyatanam sacchikavā upasampajja  
viharanti<sup>7</sup> ti, tassa uppajjati piḥā piḥāpaccayā<sup>8</sup> domā-  
nassam, ayam tanhā kusalā Rāgaviṇṇā<sup>9</sup> cetovimutti<sup>10</sup>, tadā  
sammanā kusalā Avijjaviṇṇā paññāvimutti

Tassā ko pavicayo<sup>11</sup>?

Atthamagguṅgimī sammāditthi sammāsamkappo sammā  
vācī sammākammananto sammā-āyuso sammā-āyimo sammā-  
sati sammāsamīdhi<sup>12</sup>

So kattha ditthiḥho?

Catutthe jhāne pāramitāya Catutthe hi jhāne atthanga  
samannāgatam cittaṃ bhāvayati paṇisuddham paṇiyodā-  
tam ananganam vīgatūpakkilesam mudu<sup>13</sup> kammaniyam  
thitam<sup>14</sup> āneñjapattam<sup>15</sup> So tattha atthavidham adhi-  
gacchati cha-abhiññā dve ca vīseṣe Tam cittaṃ yato  
paṇisuddham tato paṇiyodātam, yato paṇiyodātam tato  
ananganam<sup>16</sup>, yato ananganam<sup>17</sup> tato vīgatūpakkilesam,  
yato vīgatūpakkilesam tato mudu<sup>18</sup>, yato mudu<sup>19</sup> tato  
kammaniyam, yato kammaniyam tato thitam<sup>20</sup>, yato thitam<sup>21</sup>  
tato āneñjapattam<sup>22</sup>

<sup>1</sup> vicaya, B.

<sup>2</sup> B. *adās* ca

<sup>3</sup> om S

<sup>4</sup> kudāssu, B B., kudāssu, Com

<sup>5</sup> nāma tam, S

<sup>6</sup> sannam, B.

<sup>7</sup> ti (without ti), B.

<sup>8</sup> piḥa°, B

<sup>9</sup> viṇṇā°, S

<sup>10</sup> odhi ti, S

<sup>11</sup> mudum, B. S

<sup>12</sup> dhitam, B.

<sup>13</sup> āneñja°, S, ānāñca°, B.

<sup>14</sup> eṇam, S

<sup>15</sup> mudum, S

<sup>16</sup> nīthitam, S

<sup>17</sup> āneñja°, S, ānāñca°, B.



Tattha uṅgaṇī<sup>1</sup> cī upakkilesa ca, tadubbhayaṃ tanhāpakkho, yī ca iṅṇuṇī yā ca cittaṃsa aṭṭhita<sup>2</sup>, iyaṃ dīṭṭhīpakkho

Cattāri indriyāni dukkhindriyaṃ dommaṣṣindriyaṃ sukhindriyaṃ sommaṣṣindriyaṃ ca catutthajjhāno munijhantī Tassa upekkhindriyaṃ avasiṭṭhaṃ bhavati So upumam samāpittam santato manasikaroti Tassa upari-  
\* mām samāpattim smāto manasikaroti catutthajjhāno olāṇikā<sup>3</sup> saṇṇā saṇṭhahitī<sup>4</sup> ukkanṭha ca paṭighasaṇṇā So sabbaso iṭṭapaṇṇānam sūmatikkamā paṭighisaṇṇānam atthaṅgumā<sup>5</sup> nānattasaṇṇānam amanasikāta anantam ākāsam itī ākāsaṇṇācāyatī masamāpattim sūcchikavā upasampajja viharati Abhiṇṇābhīṇṇāno iṭṭapaṇṇā<sup>6</sup> evokato Nānattasaṇṇā samatikkamati paṭighasaṇṇā c'assa abbhittam gacchati

Evam samādhī Tassa samahitassa olhiso antaṭṭhāyati dassanaṇi ca upānam

So samādhī chalangasamannigato pūcavakkhūtabbo anabhijjhāsahagatam me mānasam sabbaloke, iyyapumam me cittaṃ sabbasattesu, anaddham me viṇyaṃ puggahitam, passaddho me kāyo asūaddho, samahitam me cittaṃ avikkhittam, upaṭṭhiti me sati<sup>7</sup> asammutṭha<sup>8</sup>

Tattha yaṇi ca anabhijjhāsahagatam mānasam sabbaloke yaṇi ca alyāpannam cittaṃ sabbasattesu yaṇi ca anaddham viṇyaṃ puggahitam yaṇi ca samahitam cittaṃ avikkhittam ayaṃ samatho, yo passaddho kāyo asūaddho ayaṃ samādhīparikkhāno, yā upaṭṭhita<sup>9</sup> sati asammutṭha<sup>10</sup> iyaṃ vipassanā

\* So samādhī pañcavidhena<sup>11</sup> vedītabbo

Ayaṃ samādhī paccuppannasukho tī Iti 'ssa paccattam eva ñānadassanam paccupaṭṭhitam bhavati<sup>12</sup> Ayaṃ samādhī āyatisukhavipāko tī Iti 'ssa paccattam eva ñānadassanam<sup>13</sup> paccupaṭṭhitam bhavati Ayaṃ samādhī ariyo mātusso tī Iti

<sup>1</sup> oṇā, S <sup>2</sup> aṭṭhita, B

<sup>3</sup> olāṇikā<sup>9</sup>, B<sub>1</sub>, olāṇi, S <sup>4</sup> saṇṭhahitī, B<sub>1</sub>,

<sup>5</sup> atthag<sup>9</sup>, S <sup>6</sup> B<sub>1</sub> adds hoti

<sup>7</sup> asammutṭhā, B<sub>1</sub>, S <sup>8</sup> asammutṭhā, B<sub>1</sub>, appamutṭhā, S

<sup>9</sup> vividhena, B<sub>1</sub> <sup>10</sup> om S <sup>11</sup> vimuṇṇa<sup>9</sup>, S

'ssa paccattam eva ñānadassanam paccupatthitam bhavati  
Ayaṃ samādhī akāpūrasasevito ti Iti 'ssa paccattam eva  
ñānadassanam paccupatthitam bhavati Ayaṃ samādhī  
santo c'eva paṇito ca paṭipassaddhuladdho<sup>1</sup> ca ekodibhā-  
vādhigato ca<sup>2</sup> na sasamkhāyaniggayha<sup>3</sup>-vānivaṭo<sup>4</sup> cā ti  
Iti 'ssa paccattam eva ñānadassanam paccupatthitam bha-  
vati Tam kho paṇ's imam<sup>5</sup> samādhim sato samāpajjāmi  
sato vuṭṭhahāmi ti Iti 'ssa paccattam eva ñānadassanam  
paccupatthitam bhavati

Tattha yo ca samādhī paccuppannasukho<sup>6</sup> yo ca samādhī  
āyatisukhavipīko ayaṃ samatho, yo ca samādhī ariyo nu-  
tīmo yo ca samādhī akāpūrasasevito<sup>7</sup> yo ca samādhī  
santo c'eva paṇito ca paṭipassaddhuladdho ca ekodibhā-  
vādhigato ca na sasamkhāyaniggayha<sup>8</sup>-vānivaṭo ca<sup>9</sup> yañ  
cāham tam kho paṇ's imam<sup>5</sup> samādhim sato samāpajjāmi  
sato vuṭṭhahāmi ti ayaṃ vipassanā

So samādhī pañcavādhena veditabbo pītipharitā,  
sukkhapharitā cetopharanitā ālokapharitā paccavek-  
khanānimittam

Tattha yo ca pītipharano yo ca sukkhapharano yo ca  
cetopharano ayaṃ samatho, yo ca ālokapharano yañ cā  
paccavekkhanānimittam ayaṃ vipassanā.

Dasa kasināyatanāni pathavīkasīnam, āpokasīnam, tejo-  
kasīnam, ājokasīnam, nīlakasīnam, pītīkasīnam, lohītakasī-  
nam, odātakasīnam, ākāsakasīnam, viññānīkasīnam

Tattha viññā ca pathavīkasīnam yā ca āpokasīnam, evam  
sabbam, yañ ca odātakasīnam, imāni vūṭṭha kasīnāni  
samatho, yañ ca ākāsakasīnam yañ cā viññānīkasīnam,  
ayaṃ vipassanā

Evam sabbo ariyo<sup>9</sup> maggo<sup>9</sup>

Yena yena ākāraena vutto, tena tena samathavipassanena  
yogayitabbo<sup>10</sup>

<sup>1</sup> °passaddha°, B, B<sub>1</sub> - om B<sub>1</sub>

<sup>2</sup> sankhāra°, B<sub>1</sub>, ca samkh°, S <sup>4</sup> °to, B<sub>1</sub> S

<sup>3</sup> paṇitum, B<sub>1</sub> ° sampanna°, S

<sup>5</sup> S continues pe | yañ cāham <sup>8</sup> saukhāra°, B<sub>1</sub>

<sup>9</sup> ariya°, B<sub>1</sub> <sup>10</sup> °hitabbo, B<sub>1</sub>



Tattha yā ca<sup>1</sup> sammāvicī yo ca sammākamanto yo ca sammāājīvo ayam silakkhandho, yo ca sammāāyāmo yā ca sammāsati yo ca sammāsamīdhi ayam samādhikkhandho, yā ca sammādiṭṭhi yo ca sammāsaṃkappo ayam paññakkhandho-

Tattha<sup>2</sup> silakkhandho ca samādhikkhandho ca samatho, paññakkhandho<sup>3</sup> vipassanā

Yo samathavipassanam bhāveti, tassa dve bhāvīgāni bhāvanam gacchanti kīyo cittaṃ ca, bhavannodhagāmini patipadā dve padāni sīlam samīdhi ca<sup>4</sup>

So hoti bhikkhu bhāvitakāyo bhāvitasīlo bhāvitacitto bhāvitapañño

Kāye bhāviyamāne dve dhammā bhāvanam gacchanti sammākamanto sammāāyāmo ca, sīle bhāviyamāne dve dhammā bhāvanam gacchanti sammāvicī sammāājīvo ca<sup>5</sup>, citte bhāviyamāne dve dhammā bhāvanam gacchanti sammāsati sammāsamīdhi ca, paññāya bhāviyamāni dve dhammā bhāvanam gacchanti sammādiṭṭhi sammāsaṃkappo ca

Tattha yo ca sammākamanto yo ca<sup>6</sup> sammāāyāmo siyā kāyiko siyā cetasiko

Tattha yo kāyasamgaho so kāye bhāvite bhāvanam gacchati, yo cittasamgaho so citte bhāvite bhāvanam gacchati

So<sup>7</sup> samathavipassanam bhāvyanto pañcaviḍḍham adhi-gamam adhi-gacchati<sup>8</sup> khippīdhigamo ca hoti vimuttādhigamo ca hoti mahīdhigamo<sup>9</sup> ca hoti vipulādhigamo ca hoti anavasesīdhigamo ca hoti

Tattha samathena khippādhigamo ca<sup>10</sup> mahīdhigamo<sup>11</sup> ca vipulādhigamo ca hoti, vipassanāya vimuttādhigamo ca anavasesīdhigamo ca hoti

Tattha yo desayati, so dasabalasamannāgato Satthā<sup>12</sup> oṭṭhena sīvake na visamvādayati So tividham idam

<sup>1</sup> om S paññā°, B

<sup>2</sup> from tattha to paññakkhandho is missing in S

<sup>4</sup> ā, B, <sup>5</sup> yo, S <sup>6</sup> gacchati, B

<sup>7</sup> samīdhigamo, B, <sup>8</sup> om B,

karotha, iminā upāyena karothu, idani vo karumānanam  
hitāya sukhāya bhavissati

1 So tathā ovaḍito tathānusiṭṭho tathā karonto tathā  
paṭipajjanto tam bhūmim na papumissati ti n'etaṃ thānam  
vijjati So tathā ovaḍito tathānusiṭṭho silakkhandham  
apaṭipūjayanto tam bhūmim anupapumissati ti n'etaṃ  
thānam vijjati So tathā ovaḍito tathānusiṭṭho silakkhan-  
dham paṭipūjayanto<sup>1</sup> tam<sup>2</sup> bhūmim anupapumissati ti  
thānam etaṃ vijjati Sammāsamibuddhassa te<sup>3</sup> sato<sup>3</sup> ime  
dhammā anabhisambuddhā ti n'etaṃ thānam vijjati Sabbā-  
savapariṭṭhānassa te<sup>3</sup> sato<sup>3</sup> ime asava aparikkhanti ti  
n'etaṃ thānam vijjati Yassa te itthiya dhammo desito  
so na mīyāti<sup>4</sup> takkaṃssa sammādukkhakkhayāyī ti n'etaṃ  
thānam vijjati Sīlako kho pana te dhammanudhamma  
paṭipanno sīlupapāṭipanno anudhammacari so pubbena  
upāyam ulāyam visesādhigamaṃ<sup>5</sup> na sacchakāyissati ti  
n'etaṃ thānam vijjati Ye kho pana dhammā antaṛāyika  
te paṭisevato<sup>6</sup> nālam antaṛāyāyā<sup>7</sup> ti n'etaṃ thānam vijjati  
Ye kho pana dhammā mīyānti<sup>8</sup> te mīyanti<sup>9</sup> takkaṃssa  
sammādukkhakkhayāyā<sup>10</sup> ti n'etaṃ thānam vijjati Ye  
kho pana dhammā mīyānti te mīyanti<sup>9</sup> takkaṃssa  
sammādukkhakkhayāyā<sup>10</sup> ti thānam etaṃ vijjati Sīlako  
kho pana te sa upādiseso anupādisesam nibbanadhatum  
anupapumissati ti n'etaṃ thānam vijjati Ditṭhisampanno<sup>11</sup>  
<sup>12</sup> mātaṃ jīvitaṃ voropeyya hattheli vī pādehi va suhataṃ  
kareyyā ti n'etaṃ thānam vijjati Puthujjano mātaṃ  
jīvitaṃ voropeyya hattheli vī pādehi vā suhataṃ kareyyā  
ti thānam etaṃ vijjati Evam pitāṃ, aḍāṃ, bhikkhūṃ  
Ditṭhisampanno puggalo saṃghaṃ<sup>12</sup> bhindeyya saṃgho vī  
saṃghaḍāṃ janeyyā ti n'etaṃ thānam vijjati Puthujjano

<sup>1</sup> pūjay°, S

<sup>2</sup> om S

<sup>3</sup> desato, S

<sup>4</sup> nīyāti, S

<sup>5</sup> °gamanam, B.

<sup>6</sup> °sovanato, B.

<sup>7</sup> antaṛāyā, B S

<sup>8</sup> anīyā°, S

<sup>9</sup> mīyanti, S

<sup>10</sup> °kkhayā, S

<sup>11</sup> For the following sections, see I, I, p 27 sqq; and for  
the doctrine of the ten Forces (balas), see M I, p 69 sqq.

<sup>12</sup> B, adds vā.

samgham<sup>1</sup> bhindeyya samghe vā samghaṇṇim janeyyī ti  
 thānam etam vijjati Dittḥisampanno Tathāgataṃ dutṭha-  
 citto lobham uppādeyya, paṇibbutissa vā Tathāgataṃ  
 dutṭhacitto thūpam bhindeyyī ti n'etam thānam vijjati  
 Puthujjano Tathāgataṃ dutṭhacitto lobham uppādeyya  
 paṇibbutassa vā<sup>2</sup> Tathāgataṃ dutṭhacitto thūpam bhi-  
 deyyā ti thānam etam vijjati Dittḥisampanno aññam  
 Satthūnam apādiseyya, apī jīvitaheṭū ti n'etam thānam  
 vijjati Puthujjano aññam Satthūnam apādiseyyā ti<sup>3</sup> thā-  
 nam etam vijjati Dittḥisampanno ito bhaddhā aññam  
 dakkhiṇeyyaṃ paṇiseyyā ti n'etam thānam vijjati Puthu-  
 jano ito bhaddhā aññam dakkhiṇeyyaṃ paṇiseyyā ti  
 thānam etam vijjati Dittḥisampanno kutūhalamangalena  
 suḍḍhim pacceyyā ti n'etam thānam vijjati Puthujjano  
 kutūhalamangalena suḍḍhim pacceyyā ti thānam etam  
 vijjati Itthi rājā cakkavatti siyā ti thānam etam vijjati  
 Puriso rājā cakkavatti siyā ti thānam etam vijjati Itthi  
 Sakko devānam indo siyā ti thānam etam vijjati Puriso  
 Sakko devānam indo siyā ti thānam etam vijjati Itthi  
 Māro pāpimā siyā ti n'etam thānam vijjati Puriso Māro  
 pāpimā siyā ti thānam etam vijjati Itthi Mahābrahmā  
 siyā ti n'etam thānam vijjati Puriso Mahābrahmā siyā<sup>4</sup>  
 ti thānam etam vijjati Itthi Tathāgato ariyam sammā-  
 sambuddho<sup>5</sup> siyā ti n'etam thānam vijjati Puriso Tathā-  
 gato ariyam sammā-sambuddho siyā ti thānam etam vijjati  
 Dve Tathāgatā arihanto sambuddhā apubbamācariyam  
 ekissā lokadhātuyā uppajjeyyū<sup>6</sup> dhammam vā deseyyū  
 ti n'etam thānam vijjati Eke vā Tathāgato ariyam  
 sammā-sambuddho ekissā lokadhātuyā uppajjissatī<sup>7</sup> dham-  
 mam vā<sup>8</sup> desissatī ti thānam etam vijjati Tinnam ducca-  
 ritānam ittho kanto piyo manāpo vipāko bhavissatī ti  
 n'etam thānam vijjati Tinnam duccaritanam amittḥo  
 akanto apiyo amanāpo vipāko bhavissatī ti thānam etam

<sup>1</sup> B<sub>1</sub> adds vī      <sup>2</sup> om B<sub>1</sub>      <sup>3</sup> S adds jīvitaheṭū ti

<sup>4</sup> S continues ekissā lokadhātuyā uppajjissatī dhammam  
 desissatī ti th<sup>o</sup> etam vī<sup>o</sup> and so on

<sup>5</sup> om B<sub>1</sub> S

vijjati Tinnam<sup>1</sup> sucavitānam anittāho kanto piyo amanāpo  
vipāko bhavissati ti n'etam thīnam vijjati Tinnam suca  
vitānam ittho kanto piyo manāpo vipāko bhavissati ti  
thānam etam vijjati<sup>2</sup>. Anñataro samāno va hi thīmano vā  
kuhako lapāko nemittako kuhānalapananemittakattam pub-  
baṅgamam katva pañca nīva me uppatiya cetaso upakkā-  
lese paññāya dubbahikāraṇo catūsu satipaṭṭhānesu un-  
paṭṭhitasati viharanto satia bojjhange abhāvayitva anutta-  
ram sammāsambodhim abhisambujjhissati ti n'etam thīnam  
vijjati Anñataro samāno vā hi thīmano va sabbadosāpīgato  
pañca nīvaṇe pūṭiya cetaso upakkālese paññāya dubba-  
hikāraṇe catūsu satipaṭṭhānesu upaṭṭhitasati viharanto satia  
bojjhange bhāvayitvā anuttaram sammāsambodhim abhi-  
sambujjhissati ti thīnam etam vijjati

2. Yam ettha nīnam hetuso thānaṇo modhiso<sup>3</sup>, idam  
vuccati thīnithīna nānam paṭṭhamam Yathāgatabalam iti

2 Thīnāthīnagatā sabbe khayadhammā vāyudhammā vi-  
iāgadhammā modhadhammā, keci saṅgūpaga keci apayū-  
pagā keci nibbānūpagā Evam Bhagavaṇa

*Sabbe sattā marissantī, maraṇam tam hi jīvitaṃ*

*yathākammam gamissantī puṇṇapāpaphalūpagā*

*nīyaṃ pāpakammantā puṇṇakammā ca suggataṃ<sup>4</sup>*

(S I, p 97)

*Appare ca maggam bhāretva<sup>5</sup> parinibbanti anāsavaṃ ti*

Sabbe sattā ti ariyā ca anariyā ca, sakkāyapariya-  
pannā ca sikkāyavīriyā ca Marissantī ti dvīhi ma-  
raṇehi dandhamāraṇa<sup>6</sup> ca adandhamāraṇa<sup>7</sup> ca<sup>8</sup>  
Sakkāyapariyāpannānam adandhamāraṇam, sikkāyavī-  
riyānam dandhamāraṇam Marāṇaṃ tam hi jīvitaṃ  
ti khayā āyassa indriyūnam uparodha jīvita<sup>9</sup>pariyanto ma-  
raṇapariyanto Yathākammam gamissantī ti kam-  
massa katā Puṇṇapāpaphalūpagā ti kammam phā-  
lāssa vitā ca avippavāso ca Nīyaṃ pāpakammanta  
ti apuṇṇasamkhāra Puṇṇakammā ca suggataṃ<sup>7</sup> ti

<sup>1</sup> missing in B.

<sup>2</sup> bhāvayitvā, B

<sup>3</sup> suga°, all MSS

<sup>4</sup> anūhiso, S

<sup>5</sup> ocarāṇaṃ, S

<sup>6</sup> suga°, B B.

<sup>7</sup> om S

puññasamkhūā sugatim gamissanti Apāre ca maggam  
bhāvetvā paṇibbanti anāsavā ti sabbasamkhāṇam  
samatikāmanam Tenāha Bhagavā — Sabbe | pe<sup>1</sup> | anā  
savā ti

Sabbe sattā maṇissanti, maṇanam tam hi jīvitam  
yathākamman gamissanti puññapāpaphalūpagā

Nāyāma pāpakammantā ti igāhā<sup>2</sup> ca majjhāmā ca  
paṭipadā

Apāre ca maggam bhāvetvā paṇibbanti anāsavā ti  
majjhāmā paṭipadā

Sabbe sattā maṇissanti, maṇanam tam hi jīvitam  
yathākamman gamissanti puññapāpaphalūpagā

Nāyāma pāpakammantā ti ayam samkilesa Evam  
samsāma nibbattayati<sup>3</sup> Sabbe sattā maṇissanti | pe<sup>4</sup> |  
nāyāma pāpakammantā ti me tayo vaṭṭi dukkhavatto,  
kammavatto, kilesavatto<sup>5</sup> Apāre ca maggam bhāvetvā<sup>6</sup>  
paṇibbanti anāsavā ti<sup>5</sup> tinnam vuttānam vuttanti Sabbe  
sattā maṇissanti | pe<sup>7</sup> | nāyāma pāpakammantā ti ādinayo  
Puññakammā ca sugatim<sup>8</sup> ti issādo Apāre ca maggam  
bhāvetvā<sup>6</sup> paṇibbanti anāsavā ti nissāmanam Sabbe  
sattā maṇissanti | pe<sup>4</sup> | nāyāma pāpakammantā ti hetu ca  
phalaṇi ca Pañcakkhandhā<sup>9</sup> phalam, tanhā hetu Apāre  
ca maggaṃ bhāvetvā<sup>6</sup> paṇibbanti anāsavā ti maggo ca  
phalaṇi ca Sabbe sattā maṇissanti | pe<sup>10</sup> | nāyāma pāpa  
kammantā ti ayam samkilesa So<sup>5</sup> samkilesa tividho  
tinhāsamkilesa, dīṭṭhisamkilesa, duccharitasamkilesa ti

Tattha tanhāsamkilesa tihi tanhāhi middhisatambo<sup>11</sup> kā-  
matanhāya, bhavatanhāya, vibhāvatanhāya Yena yena vā  
pana vatthunā ayhosito, tena ten' eva middhisatambo Tassā  
vitthāro chattimsāya tanhāya jāliniyā vicarītum

Tattha dīṭṭhisamkilesa uccheda-sassatena middhisatambo  
Yena yena vā pana vatthunā dīṭṭhivasena vibhinnavisati

<sup>1</sup> pī, B B<sub>i</sub>

<sup>2</sup> ag<sup>o</sup>, B<sub>i</sub>

<sup>3</sup> oṭṭiyāti, B<sub>i</sub> S

<sup>4</sup> pa, B, om B<sub>i</sub>

<sup>5</sup> om S

<sup>6</sup> vātvā, B

<sup>7</sup> pa, B om B<sub>i</sub> S

<sup>8</sup> suga<sup>o</sup>, all MSS

<sup>9</sup> khandhā, B<sub>i</sub>

<sup>10</sup> B in full, om B<sub>i</sub>

<sup>11</sup> middhissā, B<sub>i</sub>



'idam eva saccam, mogham unān' tī, tena ten' eva maddi-  
sītabbo Tassā vitthāro dīṣaṭṭhi dāṭṭhigatam<sup>1</sup>

Tatthi duccaritasamkilesa cetanā ca sikkāmmānā maddi-  
sītabbo, tīlu duccaritoḥ kāya-duccaritoḥ, vacca-duccaritoḥ,  
manoduccaritoḥ Tissa vitthāro dasa akusalakamma  
pathā<sup>2</sup>

Apāre ca miggam bhāvetva paṇṇibhanti anasavā tī  
idam vodinam Tīyidam vodinam tividham tanhāsam-  
kilesa samathena visujjhati, so samatho samadhikkhandho,  
dāṭṭhusamkilesa, vipassanāya visujjhati<sup>3</sup>, sā vipassanā paṇ-  
ñakkhandho<sup>4</sup>, duccaritasamkilesa sucaritena visujjhati, tam  
sucaritam silakkhandho

Sabbe sattā marissanti, maraṇam tam hi jivitam  
yathā kammam gamissanti puññapāpaphalūpagā  
marāṇam pāpikammāntī tī  
apuññapaṭipadā

Puññakammā ca suggatī<sup>5</sup> tī  
puññapaṭipadā

Apāre ca miggam bhāvetvā paṇṇibhanti anāsavā tī  
puññapaṭipāsamatikkamapaṭipadā

Tattha yā ca puññapaṭipadā yī ca apuññapaṭipada,  
ayam ekī paṭipadī sabbatthagāminī, ekī apiyesa ekā  
devesu Yī eva puññapaṭipāsamatikkamapaṭipada, ayam

\* tattha<sup>7</sup>-tattha<sup>7</sup>-gāminīpaṭipada

Tayo iṇṣi micchattaniyato iṇṣi, sammattaniyato iṇṣi  
aniyato iṇṣi

Tattha yo ca micchattaniyato iṇṣi yo ca sammattani-  
yato iṇṣi eka paṭipadā tattha<sup>8</sup>-tattha<sup>9</sup> gaminī Tattha<sup>9</sup>  
yo aniyato iṇṣi, ayam sabbatthagāminīpaṭipada

Kena kāmānena?

Paccayam labhanto māye upapajjeyya, paccayam la-  
bhanto tīracchānāyonisu upapajjeyya, paccayam labhanto

<sup>1</sup> 'gatā tī, B

<sup>2</sup> maddissī°, B.

<sup>3</sup> kusala°, S

<sup>4</sup> 'tī tī, S.

<sup>5</sup> puññā°, B

<sup>6</sup> suga°, all MSS

<sup>7</sup> tathattha, B., tatthatta, S., tatthatattha, B., Com

<sup>8</sup> tathattha, B., tatthatta, B., S.

<sup>9</sup> ettha, B., tatthatta, S.

pettivisayesu upapajjeyya, paccayam labhanto asuesu upapajjeyya, paccayam labhanto devesu upapajjeyya, paccayam labhanto manussesu upapajjeyya, paccayam labhanto parinibbāyeyya Tasmāyam<sup>1</sup> sabbatthagāminipatipadā

Yam ettha ñānam hetuso thānaso anodhiso<sup>2</sup>, idam vuccati sabbatthagāminipatipadā ñānam dutiyam Tathāgatabalam iti

3 Sabbatthagāminipatipadā anekadhātu-loko Tattha<sup>3</sup>-tathā<sup>3</sup>-gāminipatipadā nānadhātu-loko

Tattha katamo anekadhātu loko?

Cakkhūdhātu rūpadhātu cakkhuvīññādhātu, sotadhātu saddadhātu sotavīññādhātu, ghānadhātu gandhadhātu ghānavīññādhātu, jvādhātu rasadhātu jvāvīññādhātu, kāyadhātu phoṭṭhabbhadhātu kāyavīññādhātu, manodhātu dhammadhātu manovīññādhātu, pathavīdhātu āpodhātu tejodhātu vāyodhātu akāsadhātu vīññādhātu, kāmādhātu byāpādhātu vihiṃsādhātu, nekkhammadhātu<sup>4</sup> abyāpādhātu vihiṃsādhātu, dukkhādhātu domassa<sup>5</sup>dhātu vijjādhātu, sukhādhātu somanassadhātu upekkhādhātu, rūpadhātu anūpadhātu, nirodhādhātu samkhādhātu nibbādhātu ayam anekadhātu-loko

Tattha katamo nānadhātu-loko?

Aññā cakkhūdhātu aññā rūpadhātu aññā cakkhuvīññādhātu<sup>5</sup> Evam sabbā<sup>6</sup> Aññā nibbādhātu

Yam ettha ñānam hetuso thānaso<sup>7</sup> anodhiso, idam vuccati anekadhātu-nānadhātu ñānam tatiyam Taṭṭhigatabalam iti

4 Anekadhātu<sup>8</sup>-nānadhātu kassa lokassa?

Yam yad eva dhātum sattā adhimuccanti, tam taṃ eva adhiṭṭhahanti abhinivisanti<sup>9</sup>, keci rūpadhimuttā keci saddādhimuttā keci gandhadhimuttā keci rasādhimuttā keci phoṭṭhabbādhimuttā keci dhammādhimuttā keci itthādhimuttā keci purisādhimuttā keci cāgādhimuttā keci līnā-

<sup>1</sup> tasmā yam, B.

<sup>2</sup> odiso, B

<sup>3</sup> tathattha, B S

<sup>4</sup> nekkhamma<sup>o</sup>, B Com

<sup>5</sup> B, adds pa

<sup>6</sup> sabbāni, B, sabbam, S

<sup>7</sup> om B, S

<sup>8</sup> evam aneka<sup>o</sup>, B, S

<sup>9</sup> ovesanti, B, ovisanti, S

dhimuttā keci panīdhimuttā keci dosadhimuttā keci manussādhimuttā keci nibbānādhimuttā

Yam etthi ānāma hetuso (hānaso<sup>1</sup> modhiso 'ayaṇi venejjo' ayaṇi<sup>2</sup> venejjo<sup>2</sup> ayaṇi saṅgaḡāṇi ayaṇi dugga-tigāmi<sup>3</sup> ti, idam vuccati sattānaṃ nanādhimuttikāta ānāna catuttham Tathāgatabalam itī

5 Te yathādhimuttā ca bhavanti?

Tam tam kammāsamādānam samādiyanti, te chubbudham kammam samādiyanti keci lobhavasena, keci dosavasena, keci mohavasena, keci saddhāvasena, keci viṇyavasena, keci paññāvasena

Tam vibhajamānam<sup>4</sup> duvidham samsāragāmi<sup>5</sup> ca nibbānagāmi<sup>6</sup> ca

7 Tattha yam lobhavasena<sup>7</sup> dosavasena<sup>8</sup> mohavasena<sup>9</sup> ca<sup>10</sup> kammam karoti, idam kammam kammam kanhavipākam Tatthi yam saddhāvasena<sup>11</sup> viṇyavasena<sup>12</sup> ca<sup>13</sup> kammam karoti, idam kammam sukkam sukkavipākam Tattha yam lobhavasena<sup>14</sup> dosavasena<sup>15</sup> ca<sup>16</sup> mohavasena<sup>17</sup> saddhāvasena<sup>18</sup> ca<sup>19</sup> kammam karoti, idam kammam kanhasukkam kanhasukkhavipākam Tattha yam viṇyavasena<sup>20</sup> paññāvasena<sup>21</sup> ca kammam karoti, idam kammam akanham asukkam akapha-asukkhavipākam<sup>22</sup> kammam itī kammaseṭṭham kammakkhayaṃ samvittati (Cf M I, p 389 sqq)

Cattāni kammāsamādānāni atthi kammāsamādānaṃ paccuppannasukhaṃ āyatīti<sup>23</sup> ca<sup>24</sup> dukkhavipākam, atthi kammāsamādānaṃ paccuppannadukhaṃ āyatīti<sup>25</sup> ca<sup>26</sup> sukhavipākam, atthi kammāsamādānaṃ paccuppannadukhaṃ c'eva āyatīti<sup>27</sup> ca<sup>28</sup> dukkhavipākam, atthi kammāsamādānaṃ paccuppannasukhaṃ c'eva āyatīti<sup>29</sup> ca<sup>30</sup> sukhavipākam, yam evaṃ jātiyakam kammāsamādānaṃ.

Imiṇā puggalena akusalakammāsamādānaṃ upacitam<sup>31</sup> avipakkam vipākāya paccupaṭṭhitam, na ca bhabbo abhinibbidhāgantun<sup>32</sup> ti

<sup>1</sup> om B, S <sup>2</sup> ayeṇ°, B, <sup>3</sup> vibhajja°, S, viṣajja°, B, B,

<sup>4</sup> °gāmi, B, B, <sup>5</sup> om B, B, S add paññāvasena

<sup>6</sup> om B Com, S puts ca before paññā° <sup>7</sup> S adds ca

<sup>8</sup> om B, B, <sup>9</sup> B, S add ca

<sup>10</sup> B, S, add viṇyavasena ca <sup>11</sup> S inserts kammam.

<sup>12</sup> °ti, B, S. <sup>13</sup> om B, S. <sup>14</sup> °d v°, all MSS. rze Com.

Tam Bhagavā na ovaḍaṭṭi yathā Devadattam Kokālikam \*  
Sunikkhattam Licchaviṭṭam, ye vī paṇ' aññe pi sattā  
micchattaniyatā

Imesaṇ ca puggalinam upacitam<sup>1</sup> akusalam na ca tāva  
pāṇipūṇḍam, purā pūṇipūṇḍam gacchati, purā phalaṇ  
nibbattayati, purā maggam vāṇiyati<sup>2</sup>, purā veneyyattam  
samattikkamati ti

Te Bhagavā asamatte ovaḍaṭṭi, yathā Punnaṇ ca gova  
tikam Acelaṇ ca kukkuvavatikam

Imassa ca puggalasam<sup>3</sup> akusalakammamasamādānam paṇ- \*  
pūṇḍam maggam vāṇiyassati, purā pāṇipūṇḍam gacchati,  
purā phalaṇ nibbattayati<sup>4</sup>, purā maggam vāṇiyati, purā  
veneyyattam samattikkamati ti

Tam Bhagavā asamattam ovaḍaṭṭi, yathā āyasmantaṇ  
Angulimālam

Sabbhesam mudumayjhādhimattatī<sup>5</sup>

\*

Tattha mudu aññjābhisaṃkhāra<sup>6</sup> mayham avasesaku-  
lisaṃkhāra<sup>7</sup>, adhimattam akusalaṃkhāra<sup>8</sup>

Yam ettha ñāṇam hetuso thānaso<sup>9</sup> anodhiso<sup>10</sup> idam diṭṭha-  
dhammavedaniyam, idam upapajjavedaniyam, idam aparā-  
paṇiyavedaniyam<sup>11</sup>, idam nīyavedaniyam, idam tīrucchā-  
navedaniyam, idam pettivisaṇṇavedaniyam, idam asūiaveda-  
niyam, idam devavedaniyam<sup>12</sup>, idam manussavedaniyam<sup>13</sup> ti,  
idam vuccati attānāṅgatapaccuppannānam kammamasamādā-  
nānam<sup>14</sup> hetuso<sup>15</sup> thānaso<sup>16</sup> anodhiso<sup>17</sup> vipākavemattatā-ñā  
nam pañcamam Tathāgatabalam iti

6 Tathā samādinnaṇam kammānam samādinnaṇam jhā- \*  
nānam vimokkhanam samādhīnam<sup>18</sup> samāpattīnam ayaṇ  
samkilesa idam vodānam idam vuṭṭhānam, evam samkilesatī  
evam vodāyati evam vuṭṭhahatī<sup>19</sup> ti ñānam anāvaranaṇam

Tattha katī jhānāni<sup>20</sup>

<sup>1</sup> upatthitam, B.

<sup>2</sup> pavāṇiyati, S

<sup>3</sup> S *adda* ca

<sup>4</sup> oṭṭiyati, S

<sup>5</sup> oṃattikā, B.

<sup>6</sup> aññjābhī, B, S

<sup>7</sup> om B, S

<sup>8</sup> aparāpaṇiyā, S, aparāpaṇa, B.

<sup>9</sup> devaṇṇa, S

<sup>10</sup> yaṇ (without ti), B.

<sup>11</sup> kammānam kammānam, S

<sup>12</sup> attā thānaso, B, S

<sup>13</sup> om all MSS

<sup>14</sup> samādinnaṇam S

<sup>15</sup> vuṭṭha, S

Cattāni jhānāni  
Kati vimokkhā?

\* Ekādasi ca ttha ca sattha ca tayo ca dve ca  
Kati samādhī?

Tayo samādhī savitakko savicāro samādhī, avitakko vī-  
cāriyamatto samādhī, avitakko vicāro samādhī  
Kati samāpattiyo?

Pañca samāpattiyo saññāsamāpatti, usaññāsamāpatti,  
nēvasaññānāsaññāsamāpatti, vibhūtasamāpatti<sup>1</sup>, anodha-  
samāpatti

Tattha katamo saṅkilesa?

Paṭhamassa<sup>2</sup> jhānassa<sup>2</sup> kāmaṅgābhijjāpādā saṅkilesa yo  
\* ca kukkuḷajhāyī dve paṭhamakā yo vā pana koci hīna-  
bhāgiyo samādhī, ayam saṅkilesa

Tattha katamam vodānam?

Nānānapārisuddhi paṭhamassa jhānassa ye ca kukku-  
\* ḷajhāyī dve pacchimakā yo vā pana koci vīsesabhāgiyo  
samādhī, idam vodānam<sup>3</sup>

Tattha katamam vuṭṭhānam?

Yam samāpattivūṭṭhānakosallam<sup>4</sup>, idam vuṭṭhānam

Yam ettha nānam hetuso jhānaso<sup>5</sup> anodhiso, idam  
vuccati sabbhesam jhānavimokkhasamādhīsamāpattinam saṅ-  
kilesavodāna vuṭṭhāna-nānam chaṭṭham<sup>6</sup> 'Tathagatabalam' iti

\* 7 Tass' eva samādhissa tayo dhammā parivūṭṭa indriyāni,  
balāni, viṇiyam iti

Tāni yevā indriyāni viṇiyavasena balāni bhavanti, adhi-  
pateyyatṭṭhena<sup>6</sup> indriyāni, akampiyyatṭhena balāni

Iti tesam mudumajjhādhimattatā<sup>7</sup> ayam mudindriyo,  
ayam<sup>8</sup> majjhindriyo, ayam tikkhindriyo ti

Tattha Bhagavā tikkhindriyam saṅkhitteṇa oṇḍeṇa  
ovadati, majjhindriyam Bhagavā saṅkhitte-vitthāṇeṇa ova-  
dati, mudindriyam Bhagavā vitthāṇeṇa ovadati Tattha  
Bhagavā tikkhindriyassa mudukam dhammadosanam upa-  
dissati, majjhindriyassa Bhagavā mudutikkhadhammadosa-

<sup>1</sup> vibhūtasaññāsamā, S <sup>2</sup> paṭhamajh°, B, S.

<sup>3</sup> odānam, S <sup>4</sup> vuṭṭhānam ko°, S

<sup>5</sup> om B, S <sup>6</sup> ādhī°, B, <sup>7</sup> °majjhabhī°, S

<sup>8</sup> om S

nam<sup>1</sup> upadissati, mudindiyassa Bhagavā tikkham<sup>2</sup> dham-  
madesanam<sup>3</sup> upadissati Tattha<sup>3</sup> Bhagavā tikkhindiyassa  
samatham upadissati, majjhindiyassa Bhagavā samathavi-  
passanam<sup>4</sup> upadissati, mudindiyassa Bhagavā vipassanam  
upadissati Tattha Bhagavā tikkhindiyassa nissaijanam  
upadissati, majjhindiyassa Bhagavā<sup>5</sup> ādinavañ ca nissai-  
janā ca upadissati, mudindiyassa Bhagavā<sup>6</sup> assādañ ca  
ādinavañ ca nissaijanā ca upadissati Tattha<sup>3</sup> Bhagavā  
tikkhindiyassa adlupaññisikkhāya paññāpayati<sup>7</sup>, majjh-  
indiyassa Bhagavā adlucittasikkhāya paññāpayati<sup>7</sup>, mudin-  
diyassa Bhagavā adlusikkhāya paññāpayati<sup>7</sup>

Yam ettha ñīnam hetuso thānaso<sup>8</sup> anodhiso 'ayam imañ  
bhūmibhāvanā ca gato imāya ca<sup>8</sup> velāya imāya ca<sup>8</sup> anu-  
sāsanā<sup>9</sup> evam dhātuko cīyam ayañ c'assa isayo ayañ ca<sup>5</sup>  
anussayo<sup>9</sup> iti, idam vuccati pariasattānam priapuggalānam  
indiyaparopariyatti<sup>10</sup>-vematatā-ñānam sattamam Tathā-  
gatabhūm iti

8 Tattha yam anekavūtham pubbenvisāṇi anussuati,  
seyyathidam 'ekam pi jātim die pi jātiyo tisso pi jātiyo  
catasso pi jātiyo pañca pi jātiyo dasa<sup>11</sup> pi jātiyo visam pi  
jātiyo timsam<sup>12</sup> pi jātiyo cattārisam pi jātiyo paññīsam  
pi jātiyo jātisatam pi<sup>13</sup> jātisahassam pi jātisahasahassam<sup>14</sup>  
anekā<sup>15</sup> pi<sup>15</sup> jātisatāni<sup>15</sup> anekā<sup>15</sup> pi jātisahassani anekā<sup>15</sup>  
pi jātisahasahassāni aneke pi<sup>15</sup> samvattakappe aneke pi  
vivattakappe aneke pi samvattavivattakappe amutāsisim<sup>16</sup>  
evamñāmo evamgotto evamvanno evamāhāro evam sukha-  
dukkhapāṭisamvedī evamīyupariyanto, so tato cuto amutā  
udapādi, tatāpāsīm<sup>16</sup> evamñāmo evamgotto evamvanno  
evamāhāro evamsukhadukkhapāṭisamvedī evamīyupariyanto,

<sup>1</sup> tikkham dh°, S <sup>2</sup> tikkha°, B<sub>1</sub>

<sup>3</sup> tassa, B<sub>1</sub> <sup>4</sup> samatham vi°, S

<sup>5</sup> om B<sub>1</sub>, S <sup>6</sup> om all MSS

<sup>7</sup> passati, B<sub>1</sub>, paññāya passati, S

<sup>8</sup> om B <sup>9</sup> anussayo, B<sub>1</sub>

<sup>10</sup> pariyaṭṭa°, B<sub>1</sub>, S

<sup>11</sup> dasam, B<sub>1</sub>, dasam, S <sup>12</sup> tisam, B<sub>1</sub>

<sup>13</sup> B<sub>1</sub> adds jātiyo <sup>14</sup> jātiyo, B<sub>1</sub>, om S

<sup>15</sup> ca, B<sub>1</sub> <sup>16</sup> asī, B<sub>1</sub>

so tato cuto idhūpupunno' tī Iti' sāhā m sa uddesam  
anekavihātam pubbeniāsam anussati<sup>2</sup>

Tattha saggūpagesu ca sattesu minussupagesu ca<sup>3</sup> sat-  
tesu apāyūpagesu ca sattesu imissa<sup>4</sup> puggalassa lobhādayo  
ussannā alobhādayo mandū<sup>5</sup>, imassa puggalassa alobhādayo  
ussannā lobhādayo mandī, ye ye<sup>6</sup> vā pana ussannā ye<sup>6</sup> vā  
pana mandū, imassa puggalassa imāni indriyāni upacitāni,  
imassa puggalassa imāni indriyāni anupacitāni<sup>7</sup>, amukā-  
yam<sup>8</sup> vā kappakotiyaṃ kappasatasahasso vā kappasahasso<sup>9</sup>  
vā kappasate vā kappe vā antarakappe vā upaddhākakappe  
vā sampācchāre vā upaddhasampācchāre vā mīso vā  
pakkhe vā divase vā muhutte vā, iminā pamādena vā  
pasādena vā' tī, tam tam bhavaṃ Bhagavā anussanto  
asesam jñāti

9 Tattha yaṃ dibbena cakkhunā visuddhena atikkanta-  
mānussakena<sup>9</sup> satte paṇsatī cavaṃāne upapajjamāno<sup>10</sup> hīne  
panite suvaṇṇe dubbanne sugate duggate jathakammūpage  
satto pajānāti<sup>11</sup> uno vata<sup>12</sup> bhonto sattā kāyaḍuccaritena  
samannāgatā vaciḍuccaritena samannāgatā mmoducari-  
tena samannāgatā ariyānaṃ upavīdakaṃ micchādīṭṭhikā  
micchādīṭṭhikammasamādhānā, to kāyassa bheda paṇamma-  
raṇa apāyaṃ duggatāni vinipātāni mājāni upapannā<sup>13</sup>,  
ime vā pana bhonto sattā kāyasucaritena samannāgatā va-  
ci-mano<sup>14</sup>-sucaritena<sup>15</sup> samannāgatā ariyānaṃ anupavīdakaṃ  
sammādīṭṭhikā sammādīṭṭhikammasamādhānā, to kāyassa  
bheda paṇammaraṇā sugatāni saggaṃ<sup>16</sup> lokāni upapannā<sup>17</sup>.

Tattha saggūpagesu ca sattesu | pe<sup>16</sup> | apāyūpagesu ca  
sattesu<sup>3</sup> iminā puggalena evaṃupāṇi kammāni amukāyaṃ<sup>17</sup>  
kappakotiyaṃ upacitāni kappasatasahasso vā kappasahasso

<sup>1</sup> om B<sub>1</sub> S

<sup>2</sup> anusarati, B<sub>1</sub>.

<sup>3</sup> om B<sub>1</sub>

<sup>4</sup> missing in B<sub>1</sub>

<sup>5</sup> om B

<sup>6</sup> apacitāni, S

<sup>7</sup> kāya, B

<sup>8</sup> kappasatasahasso, B<sub>1</sub>

<sup>9</sup> mānussakena, B<sub>1</sub>

<sup>10</sup> uppajj<sup>o</sup>, S

<sup>11</sup> sampā<sup>o</sup>, S

<sup>12</sup> vā pana, S.

<sup>13</sup> uppannā, S.

<sup>14</sup> vacisucaritena mano<sup>o</sup>, B<sub>1</sub>

<sup>15</sup> sabbam, B<sub>1</sub>.

<sup>16</sup> pa, B<sub>1</sub>, B in full

<sup>17</sup> kāya, B, sammukayaṃ, S

vā kappasate vā kappe vā antarakappe vā upaddhakappe  
vā samvachchare vā upaddhasamvachchare vā māse vā  
pakkhe vā divase vī mulutte vā, iminā pamādena vā<sup>1</sup>  
pasādena vā tī<sup>2</sup>

Imāni Bhagavato dve ñānīni pubbenivāsānussatī-ñānāñ  
cā dībbacakkhu<sup>3</sup> ca aṭṭhamam navamam Tathāgataba-  
lam itī

10 Tattha yam sabbaññutā pīṭṭā, vīditā sabbaadhama<sup>4</sup>,  
vīrajam vītamalam<sup>5</sup> uppannam<sup>6</sup> sabbaññutañānam, mīhato<sup>7</sup>  
Māno bodhimūle, idam Bhagavato dasamam balam sabbā<sup>8</sup> \*  
s upapūkkhaya<sup>9</sup>-ñānam<sup>9</sup>

Dasabalasamannāgatā hi buddhā bhagavanto tī

Niyutto vicayo<sup>10</sup>-hīrasampāto

### § 8 Yutti hīrasampīta

Tattha katamo yutti-hīrasampīto?

*Tasmā iakkhitacittassa<sup>11</sup> sammāsankappagocaro  
sammāditthipurekkhāro<sup>12</sup> ñatvāna udayabbayam  
thīnamaddhābhūbhū bhikkhu sabbā duggatiyo jāhe tī*

(Cf p 47)

Tasmā iakkhitacittassa<sup>11</sup> sammāsankappago-  
cari tī iakkhitacittassa sammāsankappagocari bhavissati  
tī yujjati, sammāsankappagocari sammāditthi bhavissati  
tī yujjati, sammāditthipurekkhāro vīharanto udayabbayam  
paṭivijjhissati tī yujjati, udayabbayam paṭivijjhanto sabbā  
duggatiyo jāhissati tī yujjati, sabbā duggatiyo jāhanto  
sabbāni<sup>13</sup> duggativinipātābhayaṇi samatikkamissati tī yuj-  
jati

Niyutto yutti-hīrasampāto

<sup>1</sup> S *insets* iminā

<sup>2</sup> om S

<sup>3</sup> iminā, B,

<sup>4</sup> °cakkhuñ, S

<sup>5</sup> sabbā dh°, S

<sup>6</sup> vim ilam, B,

<sup>7</sup> upapūnnam, B,

<sup>8</sup> nigato, S,

<sup>9</sup> °paṇikkhayam, B S

<sup>10</sup> vicaya, B, S Com

<sup>11</sup> iakkhitā°, B

<sup>12</sup> °paṇikkhāro, B, S

<sup>13</sup> sabbā, S.



## § 1 Padatthana hīrasampāta

Tattha katamo padatthīno hīrasampāto?

Tasmā iakkhitacittassa sammāsankappagocaro ti gathā

Tasmā iakkhitacittassā ti tinnam sutvutānam padatthānam, sammāsankappagocaro ti samutthassa padatthānam, sammādiṭṭhipuṇekkhāro ti vipassanīya padatthānam, nātvāna udayabbayaṃ ti dassanabhūmyā padatthānam, thīnamiddhābhībhū bhikkhū ti viyassa padatthānam, sabbā duggatīyo jahe ti bhavanāya padatthānam

Niyutto padatthīno<sup>1</sup>-hīrasampāto

## § 5 Lakkhana hīrasampāta

Tattha katamo lakkhaṇo<sup>2</sup>-hīrasampāto?

Tasmā iakkhitacittassa sammāsankappagocaro ti gathā

Tasmā iakkhitacittassa sammāsankappagocaro ti idaṃ satindriyam, satindriye gahito gahitaṃ bhvanti paṇḍindriyāni. Sammādiṭṭhipuṇekkhāro ti sammādiṭṭhiyā gūḷatāya gahito bhavati ariyo atthangiko maggo. Tam kissa hetu? Sammādiṭṭhito<sup>3</sup> hi sammāsankappo pabhavati<sup>4</sup>, sammāsankappito sammāvācē pabhavati<sup>5</sup>, sammāvācato sammākamanto pabhavati, sammākamantato<sup>6</sup> sammāñjivo pabhavati, sammā-ñjivato sammāvāyāmo pabhavati, sammāvāyāmato sammāsati pabhavati, sammāsatito sammāsamādhi pabhavati, sammāsamādhito sammāvimutti pabhavati, sammāvimuttito sammāvimuttīnanadassanam pabhavati

Niyutto lakkhaṇo<sup>6</sup>-hīrasampāto

<sup>1</sup> oṇa, B, S.

<sup>2</sup> oṇā, S

<sup>3</sup> oḷo, B,; °diṭṭhu, S

<sup>4</sup> bhavati, S

<sup>5</sup> S. *adda* 'va.

<sup>6</sup> oṇa, B,; °oṇā, S

## § 6 Catubyūha hārasampāta

Tattha katamo catubyūho hārasampāto?

Tasmā iakkhitacittassa sammāsankappagocaro ti gāthā

Tasmā iakkhitacittassā ti iakkhitam paṇipāhiyati ti  
esā nuutti

Idha Bhagvato ko adhippāyo?

Ye duggatīhi paṇimuccitukāmā bhaviṣṣanti, te dhamma-  
cārimo bhaviṣṣanti ti ayam etthi Bhagavato adhippāyo

Kokāhiko hi Sāriputta-Moggallānesu thesesu cittam pa-  
dosayitvā Mahāpadumannāye upapanno<sup>1</sup>, Bhagvā ca satī-  
ā iakkhena cetasī samannāgato, suttamhi vuttam satiyā  
cittam iakkhitabban ti

Niyutto catubyūho-hārasampāto

## § 7 Āvatto hārasampāta

Tattha katamo āvatto hārasampāto?

Tasmā iakkhitacittassa sammāsankappagocaro ti gāthā

Tasmā iakkhitacittassa sammāsankappagocaro  
ti ayam samatho, sammādiṭṭhipuṇekkhū ti vipassanā,  
ñāṭiāna udayabbayan ti dukkhaparīṇā, thīnamiddhā-  
bhūbhū bhikkhū ti samudayapahīnam, sabbā dugga-  
tīyo jahe ti ayam nirodho

Imāni cattīni saccāni

Niyutto āvatto-hārasampāto<sup>2</sup>

## § 8 Vibhatti-hārasampāta

Tattha katamo vibhatti-hārasampāto?

Tasmā iakkhitacittassa sammāsankappagocaro ti gāthā

Kusalapakkho kusalapakkhena middisītabbo<sup>2</sup>, akusala-  
pakkho akusalapakkhena middisītabbo

Niyutto vibhatti-hārasampāto

<sup>1</sup> uppanno, S, cf S I, p 149sq, A V, p 170sq

<sup>2</sup> mīssītabbo, B,

## § 9 Paṇivattana hārasampāta

Tattha katamo paṇivattano hārasampāto?

Tasmā iakkhitacittassa sammāsankappagocaro ti gāthā  
 Samathavipassanāya bhūvītiya<sup>1</sup> modho-phalam paṇi-  
 \* ñātaṃ, dukkhaṃ-samudayo pahuno, miggo bhavito paṇi  
 pakkena

Niyutto paṇivattano-hārasampāto

## § 10 Vevacana hārasampāta

Tattha katamo vevacano hārasampāto?

Tasmā iakkhitacittassa sammāsankappagocaro ti gāthā

Tasmā iakkhitacittassa ti cittaṃ mano viññāṇam  
 manindriyaṃ maniyūtanam vijanā vijanitattam<sup>2</sup> idaṃ  
 vevacanam, sammāsankappagocaro ti nekkhamma-  
 sankappo<sup>3</sup> abyāpādasankappo avihimsasankappo idaṃ ve-  
 vacanam, sammādiṭṭhipurekkhāro ti sammādiṭṭhi nama  
 paññāsattham<sup>4</sup> paññākhaggo paññāratanam paññāpiyoto<sup>5</sup>  
 paññāpatodo<sup>6</sup> paññāpāsādo<sup>7</sup> idaṃ vevacanam

Niyutto vevacano hārasampāto

## § 11 Paññatti hārasampāta

Tattha katamo paññatti-hārasampāto?

Tasmā iakkhitacittassa sammāsankappagocaro ti gāthā.

Tasmā iakkhitacittassa ti padaṭṭhanapaññatti sa-  
 tiyā, sammāsankappagocaro ti bhāvanāpaññatti sama-  
 thassa, sammādiṭṭhipurekkhāro ñātvāna udaya-  
 bbayan ti dassanabhūmiyā nikkhepaññatti<sup>8</sup>, thīna-  
 middhābhībhū bhikkhū ti samudayassa anavasesapa-  
 hānapaññatti, sabbaḍuggatīyo jahe ti bhāvanāpaññatti  
 maggassa

Niyutto paññatti hārasampāto

<sup>1</sup> sabhā, S      <sup>2</sup> sattham, B, B<sub>1</sub>      <sup>3</sup> nekkhamma°, B

<sup>4</sup> °sattam, S      <sup>5</sup> om S      <sup>6</sup> om B<sub>1</sub>

<sup>7</sup> om B.      <sup>8</sup> nikkhepaññatti, S

§ 12. Otaraṇa hārasampāta

Tattha katamo otaraṇo hārasampāto?

Tasmā iakkhitacittassa sammāsankappagocaro ti gāthā

Tasmā iakkhitacittassa sammāsankappagocaro  
sammādiṭṭhipuiekkhāro<sup>1</sup> ti sammādiṭṭhiṇā gahitāya  
gahitāni bhavanti pañcindriyāni Ayam indriyehi otaraṇā  
Tāni yeva indriyāni vijjī, vijjuppāda avijjānmodho, avijjā-  
nmodhā samkhānmodho, samkhānmodhā viññānmodho  
Evam sabbam Ayam pattecasanuppādena otaraṇā Tāni  
yeva pañcindriyāni tihi khandhehi saṃgalhitāni sila-  
kkhandhena, samūḍḍikkhandhena, paññakkhandhena<sup>2</sup> Ayam  
khandhehi otaraṇī Tāni yeva pañcindriyāni samkhāra-  
paṇipannāni<sup>3</sup> Ye samkhāraṇi anāsavī no ca bhavaṅgā,  
tesamkhāra dhammadhātusamgahitā Ayam dhātūhi otaraṇā  
Sā dhammadhātu dhammāyatanaṇipāṇāni Yam āyata-  
nam anāsavam no ca bhavaṅgam Ayam āyatanehi otaraṇā

Niyutto otaraṇo-hārasampāto

§ 13. Sodhana hārasampāta

Tattha katamo sodhana hārasampāto?

Tasmā iakkhitacittassa sammāsankappagocaro ti gāthā

Yattha ārambho<sup>4</sup> suddho, so pañho vissajjito<sup>5</sup> bhavati  
Yattha pana ārambho<sup>4</sup> na suddho, na tāva<sup>6</sup> so<sup>6</sup> pañho  
vissajjito<sup>5</sup> bhavati

Niyutto sodhana hārasampāto

§ 14. Adhiṭṭhāna hārasampāta

Tattha katamo adhiṭṭhāno hārasampāto?

Tasmā iakkhitacittassa sammāsankappagocaro ti gāthā

Tasmā iakkhitacittassā ti ekattatā Cittaṃ mano  
viññānam, ayam vemattatā Sammāsankappagocaro ti  
ekattatā Nekkhammasankappo<sup>7</sup> abyāpādasankappo avi-

<sup>1</sup> om S - paññā<sup>2</sup>, B <sup>3</sup> paṇipannāni, S

<sup>4</sup> ārambho, B <sup>5</sup> visajjito, B B<sub>1</sub> <sup>6</sup> bhāvato, B<sub>1</sub>

<sup>7</sup> nekkhamma<sup>2</sup>, B B<sub>1</sub>

himsāsankappo, ayam vemattatā Sammādiṭṭhipure-  
kkhāro ti ekattatā Sammādiṭṭhi nāma yam dukkhe ñīṇaṃ  
dukkhasamudaye nāraṇaṃ dukkhaṇṇodho nāmaṃ dukkha-  
ṇṇodhagāminīya<sup>1</sup> - paṭipadāya<sup>2</sup> - nāmaṃ maggo - nāmaṃ ho-  
tumhi<sup>3</sup> nāmaṃ hetusamuppannesu-dhammesu-ñīṇaṃ pīcaye  
ñīṇaṃ paccayasamuppannesu dhammesu nāraṇaṃ, yaṃ tattha  
tattha yathābhūtañānadassanaṃ<sup>4</sup> abhisamayō sampaṭivodho  
saccāgamanam, ayam vemattatā Nāvaṇa udaya-  
bbayaṇ ti ekattatā Udayena ariyāpaccayaṃ samkhūṇā,  
samkhūṇapaccayaṃ viññānaṃ Evam sabbam, samudayo  
bhavati Vajena ariyāṇṇodho, ariyāṇṇodhā Evam sab-  
bam<sup>5</sup>, ṇṇodho<sup>6</sup> hoti Ayam vemattatā 'Thinaṃid-  
dhābhūbhū bhikkhū ti ekattatā 'Thinaṃ nāma jā ci-  
tassa akanamāyati, middham nāma<sup>7</sup> yaṃ<sup>8</sup> kāyassa<sup>9</sup> li-  
nattam<sup>10</sup> Ayam vemattatā Sabbā duggatīyo jahe ti  
ekattatā Devamanusso va upanidhāya apāya<sup>8</sup> duggatī<sup>9</sup>,  
nibbānaṃ vā upanidhāya sabbā upapattiyo<sup>9</sup> duggatī, ayam  
vemattatā

Niyutto adhiṭṭhāno-hārasampūto

§ 15 Paṇikkhāra hārasampūta

Tattha katamo paṇikkhāro hārasampūto?

Tasmā iakkhitacittassa sammāsankappagocaro ti gāthā.

Ayam samathavipassanāya paṇikkhāro

Niyutto paṇikkhāro hārasampūto<sup>10</sup>

§ 16 Samāropana hārasampūta

Tattha katamo samāropano-hārasampūto?

Tasmā rakkhitaṭṭhacittassa sammāsankappagocaro

sammādiṭṭhipurekkhāro ñāvāna udayabbayam

thinaṃidhābhūbhū bhikkhū sabbā duggatīyo jahe ti (Of. p 47).

<sup>1</sup> oḡāminīpaṭi°, B, <sup>2</sup> hetusmin, B, S

<sup>3</sup> yathābhūtaṃ ñāna°, B <sup>4</sup> sabbam°, S <sup>5</sup> om B,

<sup>6</sup> om B, S <sup>7</sup> kāyali°, B, <sup>8</sup> apāya°, S,

<sup>9</sup> uppattiyo, S <sup>10</sup> sampūto, B,

Tasmā iakkhitacittassa tī tinnam sucāritānam pa-  
daṭṭhānam Cित्ते iakkhite tam iakkhitam bhavati kāya-  
kammam vacīkammam manokammam Sammāditṭhi-  
pūrikkhāro tī sammāditṭhiyā bhāvītāya bhāvito bhavati  
ariyo aṭṭhangiko maggo Kena kāraṇena? Sammāditṭhito  
hi sammāsankappo pabhavati, sammā-sankappato sammā-  
vācā pabhavati, sammāvācato<sup>1</sup> sammākammanto pabhavati,  
sammākammantato sammā ājīvo pabhavati, sammā-ājīvato  
sammāvāyāmo pabhavati, sammāvāyāmato sammāsatī pa-  
bhavati, sammāsatito<sup>2</sup> sammāsamādhī<sup>3</sup> pabhavati<sup>4</sup>, sammā-  
samādhito sammāvimutti pabhavati, sammāvimuttito sammā-  
vimuttiānadassanam pabhavati

Ayam anupādiseso puggalo anupādisesi<sup>5</sup> ca nibbāna-  
dhātu

Niyutto samātopano-hīrasampāto

Tenāha āyasmā Mahākaccāno<sup>6</sup> —

Solasa hīra pathumam | disalocanena<sup>7</sup> disā viloketi<sup>8</sup>  
sankhīpiya ankusena hi | nāyehi tihī<sup>9</sup> middise<sup>10</sup> suttam tī

Niyutto hīrasampāto

C

## Nayasamutthāna

1 Tattha katamam nayasamutthānam?

Pubbā<sup>1</sup> koṭi<sup>2</sup> na paññāyati avijjāya ca bhava<sup>3</sup> tanhāya ca

Tattha avijjānīvanānam tanhāsamyojanam

Avijjānīvanā<sup>10</sup> sattā avijjāya<sup>11</sup> samyuttā avijjāpakkhena  
vicaṇanti Te vuccanti diṭṭhicaṇitā<sup>12</sup> tī<sup>13</sup> Tanhāsamyojanā  
sattā tanhāya samyuttā tanhāpakkhena<sup>14</sup> vicaṇanti Te vuc-  
canti tanhācaṇitī tī

<sup>1</sup> ovicāto, B B.

<sup>2</sup> om B.

<sup>3</sup> so, B.

<sup>4</sup> kaccāyano, S

<sup>5</sup> disā<sup>6</sup>, all MSS, S adds ca.

<sup>6</sup> loketiā, B.

<sup>7</sup> tihī, B S

<sup>8</sup> midise, B., midese, S.

<sup>9</sup> pubba<sup>10</sup>, B.

<sup>10</sup> nīvanānam ya, S

<sup>11</sup> yam, B.

<sup>12</sup> caṇīyanā, S

<sup>13</sup> pekkhanā, S

Ditthicaṇṭā ito bahiddhā pabbajita attakalamathānuyogam<sup>1</sup> anuyuttā viharanti, tanhacaṇṭā ito bahiddhā pa-  
 \* bbaṇṭā kāmesu kāmasukkhallikānuyogam anuyuttā viharanti  
 Tattha kim kāmānam, yam ditthicaṇṭā ito bahiddhā  
 pabbajitā attakalamathānuyogam<sup>1</sup> anuyuttā viharanti, tan-  
 hacaṇṭā ito bahiddhā pabbajitā kāmesu kāmasukkhallikā-  
 nuyogam anuyuttā viharanti?

Iti bahiddhā n'atthi saccavavṛttānam, kulo catuṣacca-  
 pakāsaṇī samathavipassanā<sup>3</sup> kosallam vā upasamasu-  
 kkhapatti vā Tē upasamasukkhassa anabhinīti viparitacetā  
 evam āhamsu - N'atthi sukheṇi sukham, dukkheṇa nāma  
 sukham adhiḡintabham<sup>4</sup>, yo kāme paṭisevati so lokam  
 vaddhayati, yo lokam vaddhayati so bhūm puññam pasa-  
 vati<sup>5</sup> ti Te evamsaṇṇī evamditṭhi dukkheṇa sukham  
 patthiyamānā kāmesu puññisaṇṇī attakalamathānuyogam<sup>1</sup>  
 anuyuttā ca viharanti kāmasukkhallikānuyogam anuyuttā  
 ca<sup>6</sup>. Te tadabhinīti saṇṭā rogam eva vaddhayanti gandam  
 eva vaddhayanti sallam eva vaddhayanti Te rogaḥhi-  
 tunnā<sup>7</sup> gandapatipīḷitā sallānuvuddhā mīyā tīracchīna-  
 \* yoni, petāsuresu ummujjanimujjāni karonto<sup>8</sup> ugghātamugghā-  
 tam<sup>9</sup> paccanubhonto<sup>10</sup> rogaḡindas ullabhesajjam na vīdanti

Tattha attakalamathānuyogo<sup>1</sup> kāmasukkhallikānuyogo ca  
 samkilesa, samathavipassanā voddhānam Attakalamathānu-  
 yogo<sup>1</sup> kāmasukkhallikānuyogo ca rogo, samathavipassanā  
 \* rogamugghātakabhesajjam<sup>11</sup> Attakalamathānuyogo<sup>1</sup> kāma-  
 sukhallikānuyogo ca gando, samathavipassanā gandamig-  
 ghātakabhesajjam<sup>12</sup> Attakalamathānuyogo<sup>1</sup> kāmasukkhallikā-  
 nuyogo ca sallo, samathavipassanā salluddhāranabhe-  
 sajjam<sup>13</sup>

Tattha samkilesa dukkham, tadabhisango tanhā samudayo,  
 tanhānmodho dukkhammodho, samathavipassanā dukkham-  
 i odhagāmmupāṭipadī

<sup>1</sup> attha°, B.,      <sup>2</sup> B adds vā      <sup>3</sup> °naṃ, B,

<sup>4</sup> °tabban ti, B B,      <sup>5</sup> pasavayati, S

<sup>6</sup> B, adds viharanti      <sup>7</sup> °imā, B,

<sup>8</sup> °tā, B, S

<sup>9</sup> °mghā°, all MSS etc Com      <sup>10</sup> °tā, B

<sup>11</sup> °mghātika°, B, S, °mghutaka°, B

<sup>12</sup> gandabhesajjam, B, S      <sup>13</sup> s ulluddhāna°, B, S.

Imāni cattāni saṅcāni

Dukkham paṇiññeyyam, samudayo pahātabbo, maggo bhāvetabbo, mūlho sacchikātabbo

Tattha diṭṭhicaritū rūpam attato<sup>1</sup> upagacchanti  
vedanam | pe<sup>2</sup> | saññānam samkhāre viññānam at-  
tato<sup>3</sup> upagacchanti, tanhācaritā rūpavāntam attānam upa-  
gacchanti attani vā<sup>4</sup> rūpam rūpasmin<sup>5</sup> vā attānam  
vedanāvāntam | pe<sup>4</sup> | saññāvāntam samkhāravāntam  
viññānavāntam attānam upagacchanti attani vā  
viññānam viññānasmin<sup>5</sup> vā attānam Ayam vuccati visati-  
vāttukā sakkiyaditthi

Tassā paṭipakkho lokuttarā sammāditthi anvāyikā sam-  
māsankappo sammāvicā sammākamanto sammā ājivo  
sammāvāyāmo sammāsatī sammāsamādhī, ayam ariyo  
atṭhangiko maggo Te tayo khandhā silakkhandho samā-  
dhikkhandho paññakkhandho<sup>6</sup>, silakkhandho samādhikkhan-  
dho ca smatho, paññakkhandho<sup>6</sup> vipassanā

Tattha sakkiyo dukkham, sakkiyasamudayo dukkhasam-  
udayo, sakkiyamūlho dukkhamūlho, ariyo atṭhangiko  
maggo dukkhamūlhogāmīnipaṭipadā<sup>7</sup>

Imāni cattāni saṅcāni

Dukkham paṇiññeyyam<sup>8</sup>, samudayo pahātabbo maggo  
bhāvetabbo, mūlho sacchikātabbo

Tattha ye rūpam attato<sup>1</sup> upagacchanti vedanam |  
pe<sup>2</sup> | saññānam samkhāre viññānam attato<sup>3</sup> upa-  
gacchanti, me<sup>4</sup> vuccanti uccedavādinō ti Ye vāpavāntam  
attānam upagacchanti attani vā rūpam rūpasmin<sup>5</sup> vā attā-  
nam ye<sup>10</sup> vedanāvāntam | pe<sup>11</sup> | ye<sup>12</sup> saññāvāntam  
ye<sup>10</sup> samkhāravāntam<sup>13</sup> ye<sup>10</sup> viññānavāntam attānam  
upagacchanti attani vā viññānam viññānasmin<sup>5</sup> vā attānam,  
me vuccanti sassatavādinō ti

Tattha uccedavāssatavādinā ubho antā<sup>14</sup>, ayam samsāra  
pavattī

<sup>1</sup> atthato, B<sub>1</sub> <sup>2</sup> pa, B<sub>1</sub> B<sub>2</sub> <sup>3</sup> om B<sub>1</sub>

<sup>4</sup> pa, B<sub>1</sub> <sup>5</sup> smm, B<sub>1</sub> B<sub>2</sub> <sup>6</sup> paññā<sup>o</sup>, B<sub>1</sub>

<sup>7</sup> °gāmī pa<sup>o</sup>, B<sub>1</sub> <sup>8</sup> vipari<sup>o</sup>, B<sub>1</sub> <sup>9</sup> °smi, B<sub>1</sub>

<sup>10</sup> om B<sub>1</sub> S<sub>1</sub> <sup>11</sup> pa, B<sub>1</sub>, om B<sub>1</sub> <sup>12</sup> om S<sub>1</sub>

<sup>13</sup> pe, S<sub>1</sub> <sup>14</sup> anto, B<sub>1</sub>



Tassā<sup>1</sup> patipakkho magghimī paṭipadā ariyo aṭṭhaṅgiko maggo, ayaṃ samasamivatti<sup>2</sup>

Tattha pavatti dukkham, taddabhasaṅgo tanhā samudayo, tanhāmodho dukkhamodho, ariyo aṭṭhaṅgiko maggo dukkhamodhagāminipatipadā

Imāni cattāni saccāni

Dukkham paṇīṇeyyaṃ, samudayo pahātabbo, maggo bhāvetabbo, modho sacchakātabbo

Tattha ucceda-sasatam samāsato vīsativatthukā sikkhā

\* yaditthi, vitthi<sup>3</sup>ato dāsatt<sup>4</sup>hi dīṭṭhigatāni

\* Tesam patipakkho tēcattālisa<sup>5</sup> bodhipakkhiyā dhammā, aṭṭha vimokkhā, dasa kasmāyatanāni

\* Dvāsatt<sup>6</sup>hi dīṭṭhigatāni mohajalam anādi amūhanappavat tam<sup>7</sup> Tēcattālisa<sup>8</sup> bodhipakkhiyā dhammā kasmāyatanam<sup>9</sup> mohajalapīḍaṇam

Tattha moho vijjāalam bhavatānā

Tena vuccatī pubbā koṭi na paṇīṇāyati avijjāya<sup>10</sup> bhava tanhāya cā ti

\* 2 Tattha diṭṭhicaṇito asmiṃ sāsane pabbajito sallekhanusantatavutti<sup>11</sup> bhavati sallekho tibbagāvo, tanhācaṇito asmiṃ sāsane pabbajito sikkhānusantatavutti bhavati sikkhāya tibbagāvo, diṭṭhicaṇito sammattamyānam<sup>12</sup> okkamanto dhammānusari bhavati, tanhācaṇito sammattamyānam<sup>13</sup> okkamanto saddhānusari<sup>14</sup> bhavati, diṭṭhicaṇito sukhāya paṭipadāya dandhābhūṇāya<sup>15</sup> khippābhūṇāya ca niyyāti, tanhācaṇito dukkhāya<sup>16</sup> paṭipadāya dandhābhūṇāya<sup>17</sup> khippābhūṇāya ca niyyāti (Cf p 7)

Tattha kīṃ kīṇam, yaṃ tanhācaṇito dukkhāya paṭipadāya dandhābhūṇāya<sup>18</sup> khippābhūṇāya ca niyyāti?

Tassa hi kāmāni apānecattā<sup>19</sup> bhavanti

<sup>1</sup> tassa, B S      <sup>2</sup> sāmaṇ<sup>2</sup>, B<sub>1</sub>

<sup>3</sup> dukkhasamudayo, B<sub>1</sub>

<sup>4</sup> cattālisa, B, <sup>5</sup> tālisaṃ, S      <sup>6</sup> navapavattam, B<sub>1</sub>

<sup>7</sup> tālisaṃ, B<sub>1</sub> S      <sup>8</sup> vacānam, B

<sup>9</sup> S adda ca      <sup>10</sup> samlekhanusantati<sup>10</sup>, B<sub>1</sub> Com.

<sup>11</sup> asmi, B<sub>1</sub>      <sup>12</sup> samata<sup>12</sup>, B<sub>1</sub>      <sup>13</sup> samata<sup>13</sup>, B<sub>1</sub>

<sup>14</sup> saddā<sup>14</sup>, B<sub>1</sub>      <sup>15</sup> dandā<sup>15</sup>, B<sub>1</sub>      <sup>16</sup> dukkhā, S

<sup>17</sup> om. B<sub>1</sub>      <sup>18</sup> amattā, S

So kāmehi viveciyamāno dukkheṇa patimissarati dandheṇa ca<sup>1</sup> dhammam yīnāti<sup>2</sup>

Yo paṇṭyam dittiheṇa<sup>3</sup>, yam ādito yeva kāmehi anatthiko bhavati So tato viveciyamāno khuppaṇ ca patimissarati<sup>4</sup> khuppaṇ ca dhammam yīnāti<sup>5</sup>

Dukkha<sup>6</sup> pi<sup>6</sup> paṭipadā duvidhī dandhūbhūṇā ca khuppaṇbhūṇā ca Sukhī pi paṭipadā duvidhī dandhūbhūṇā ca khuppaṇbhūṇā ca Sattī pi duvidhā mudindhiyā pi tikkhindhiyā pi Ye mudindhiyā, te dandhū<sup>7</sup> ca patimissaranti dandhū ca dhammam yīnanti<sup>8</sup> Ye tikkhindhiyā, te khuppaṇ ca patimissaranti khuppaṇ ca dhammam yīnanti<sup>9</sup>

Imā catasso paṭipadā

Ye hi<sup>10</sup> keci miyyamsu<sup>9</sup> va<sup>10</sup> miyyanti vī miyyanti<sup>11</sup> vī, te mūhi eva catūhi paṭipadāhi Evam miyā catukka maggaṃ<sup>12</sup> paññāpenti abudhayanasevāya bilakanti<sup>13</sup> iattavasiyā<sup>13</sup> nandhiyā bhavatanhāya avattanattam<sup>14</sup>

Ayam vuccati nandhiyattassa nayissa bhūmi ti

Tenāha —

Tinhaṇ ca ariyam<sup>15</sup> pi ca | samathenā ti

3 Veyyūki mesu hi ye | kusālakusalā ti

Te duvidhena upaparikkhitabbī lokavuttanusā<sup>16</sup> ca<sup>17</sup> lokavattānusā<sup>10</sup> ca<sup>10</sup> Vattam nāma samsāro, vattam nibbānam

a) Kammam<sup>17</sup> kilesā<sup>17</sup> hetu samsārasa

Tattha kammam cetanā cetāsikaṇ ca maddisattham

Tam katham dātthabbam<sup>2</sup>

Upacāye

Sabbe pi kilesā catūhi vipallāsehi maddisatthā

Te kattha dātthabbā<sup>2</sup>

Dasavattthuke kilesapuijā<sup>18</sup>

<sup>1</sup> 'va, S <sup>2</sup> ajā<sup>10</sup> S <sup>3</sup> S adds ca

<sup>4</sup> patimissarati, S <sup>5</sup> dukkha, B<sub>1</sub> S <sup>6</sup> om B<sub>1</sub>

<sup>7</sup> dandha, S, and omits ca <sup>8</sup> hi pi, S

<sup>9</sup> miyyāsu, S, miyamsu, B<sub>1</sub> <sup>10</sup> om S

<sup>11</sup> miyyanti, B S <sup>12</sup> catumaggaṃ, B<sub>1</sub>

<sup>13</sup> i attā, B<sub>1</sub> <sup>14</sup> av<sup>10</sup>, B, atthānavattanattam B<sub>1</sub>

<sup>15</sup> ojjāṇ (without pi), B<sub>1</sub> S <sup>16</sup> ojjā, B, vattānusā<sup>11</sup> B<sub>1</sub>

<sup>17</sup> kammā, B S, 'so, B<sub>1</sub> <sup>18</sup> opuijake, B<sub>1</sub>, opuijake, S

Katimāni dasi vithūni<sup>12</sup>

2 Tattha yañ ca kāmupādānam yañ ca bhavupādānam, ime tanhācaṇṭassa puggalassa upakkilesī, yañ ca ditthupādānam yañ ca attavīdupādānam, ime ditthicaṇṭassa puggalassa upakkilesī

Tattha yo ca kāmāyogo yo ca bhavāyogo, ime tanhācaṇṭassa puggalassa upakkilesī, yo ca ditthāyogo yo ca avijjāyogo, ime ditthicaṇṭassa puggalassa upakkilesī

Tattha yo ca abhijjhā-kāyagandho yo ca byāpādo-kāyagandho, ime tanhācaṇṭassa puggalassa upakkilesī, yo ca puñāmīsakāyagandho yo ca idam-saccābhīmīvesakāyagandho, ime ditthicaṇṭassa puggalassa upakkilesā

Tattha yo ca kāmīsavo yo ca bhavīsavo, ime tanhācaṇṭassa puggalassa upakkilesī, yo ca ditthīsavo yo ca vijjāsavo, ime ditthicaṇṭassa puggalassa upakkilesā

Tattha yo ca<sup>1</sup> kāmogho yo ca bhavogho, ime tanhācaṇṭassa puggalassa upakkilesī, yo ca ditthogho yo ca vijjogho, ime ditthicaṇṭassa puggalassa upakkilesī

Tattha yo ca iṭṭasālo yo ca dosasālo, ime tanhācaṇṭassa puggalassa upakkilesā, yo ca mīnasālo yo ca mohasālo, ime ditthicaṇṭassa puggalassa upakkilesā

Tattha yā ca rūpūpagā viññāṇatthitī yā ca vedanūpagā viññāṇatthitī, ime tanhācaṇṭassa puggalassa upakkilesā, yī ca saññūpagā viññāṇatthitī yā ca saṃkhāūpagā viññāṇatthitī ime ditthicaṇṭassa puggalassa upakkilesā

Tatthi yañ ca chandī agatigamanam yañ ca dosā agatigamanam, ime tanhācaṇṭassa puggalassa upakkilesī, yañ ca bhayā agatigamanam yañ ca mohā agatigamanam, ime ditthicaṇṭassa puggalassa upakkilesā

Tattha kabalikāre<sup>4</sup> āhāre asubhesu santivipallāso<sup>5</sup>, phasse āhāre dukkhesu khantivipallāso, viññāne tīhāre anicce uccan ti vipallāso, manosañcetanāja āhāre anattam itā ti vipallāso

Pathame vipallāse tīhito<sup>6</sup> kīme<sup>7</sup> upādiyati, idam vuccati kīnupādānam, dutiye vipallāse tīhito anāgatam bhavam<sup>8</sup>

<sup>1</sup> avijjā, S      <sup>2</sup> om B<sub>1</sub>      <sup>3</sup> om S

<sup>4</sup> kabalīmkāre, S      <sup>5</sup> bhantī<sup>o</sup>, S

<sup>6</sup> dīhito, B<sub>1</sub>, always      <sup>7</sup> nāme, S      <sup>8</sup> sambhava, B<sub>1</sub>

upādiyati, idam vuccati bhāvupādānam tatiye vupallāse  
 thito samasābhinandimam<sup>1</sup> dīṭṭhum upādiyati, idam vuccati  
 dīṭṭhupādānam, catutthe vupallāse thito attānam kappayati<sup>2</sup>  
 upādiyati, idam vuccati attavīdupādānam<sup>3</sup>

Kīmapādānenā kīmeḥ samuyyati, yam vuccati kīma  
 yogo, bhāvupādāneṇa bhāveḥ samuyyati, yam vuccati  
 bhāvayogo dīṭṭhupādāneṇa pāpukāyā dīṭṭhuyi samuyyati  
 yam vuccati dīṭṭhuyogo, attavīdupādāneṇa avijjāyā sam  
 uyjati, yam vuccati avijjyogo

Pathame yoge thito abhijjhīyā kīyam gandhātī yam  
 vuccati abhijjhākīyagandho dutiye yoge thito byāpādena  
 kīyam gandhātī, yam vuccati byāpādīkāyagandho, tatiye  
 yoge thito parimāseṇa kīyam gandhātī, yam vuccati pa  
 rimāsakīyagandho catutthe yoge thito idam-saccābhini  
 vesenā kāyam gandhātī yam vuccati idam-saccābhini  
 vesakīyagandho

Tassa evam gandhātī lokeṇ āsavanti

Kuto<sup>4</sup> ca vuccati āsavanti ti<sup>5</sup>

\* Anusayito<sup>6</sup> vā paṇyutthīnato vī

Tattha abhijjhīkīyagandheṇa kāmāsavo, byāpādakīya  
 gandheṇa bhavāsavo, parimāsakīyagandheṇa dīṭṭhāsavo,  
 idam-saccābhini vesakīyagandheṇa avijjāsavo

Tassa me cattāro āsavā vepullam gatā oghā bhavanti  
 Iti isavapullā oghavapullam

Tattha kāmāsavena kāmogho, bhavāsavena bhavogho,  
 dīṭṭhāsavena dīṭṭhogho, avijjāsavena avijjogho

Tassa me cattāro oghā anusayasahagatā<sup>7</sup> ajjhāsayam anu  
 pavitthā<sup>8</sup> hadayam āhacca tiṭṭhanti, tena vuccanti sallā itī

Tattha kāmoghena iāgasallo, bhavoghena dosasallo,  
 dīṭṭhoghena mānasallo, avijjoghena mohasallo

Tassa meḥ catūhi sallohi paṇyādinnam viññānam ca  
 tūsu dhammesu saññahati rūpe, vedanāya, saññāya, sam  
 khāyesu

\* Tattha iāgasallena nandūpasecanena<sup>8</sup> viññānena rūpū-

<sup>1</sup> om, S, <sup>2</sup> nandati, B, <sup>3</sup> dīṭṭhi, S

<sup>4</sup> kappayati, B, S <sup>5</sup> attha<sup>6</sup>, B, <sup>6</sup> musing in B,

<sup>7</sup> anussaya<sup>8</sup>, B, <sup>8</sup> anusappavīṭṭhā, S

<sup>9</sup> passecanena, B, always

pag<sup>1</sup> viññān utthiti, dosasallenā nandūpasecanena viññānenā<sup>2</sup>  
vedanūpag<sup>3</sup> viññān utthiti, mīnasallenā nandūpasecanenā<sup>4</sup>  
viññānenā sūññūpag<sup>5</sup> viññān utthiti<sup>6</sup> mohasallenā nandū-  
pasecanena viññānenā sūkkhūpag<sup>7</sup> viññān utthiti

Tassa mātā catūhi dhummehi igatim<sup>8</sup> gacchati chandā dosā,  
bhayā mohā

Tattha āgacchā chandā<sup>9</sup> agatim<sup>10</sup> gacchati dosenā dosā  
igatim gacchati, bhayenā bhayā agatim gacchati mohenā  
mohā agatim gacchati

Iti kho tūhi ca kammam ime ca kilesā Esā hetu  
samsāra

Evam sūbhe<sup>11</sup> kilesā<sup>12</sup> catūhi vipallāsehi middhāsūbhā<sup>13</sup>

b) Tattha mātā catasso disvī<sup>14</sup> kabalikāro<sup>15</sup> āhāro<sup>16</sup> sūbhe<sup>17</sup>  
subhan ti vipallāso kāmupādānam kāmavogo abhijjhikāyā<sup>18</sup>  
gaandho kāmāsavo kāmogho āgasallo rūpūpagā viññān-  
utthiti chandā agatigamanā<sup>19</sup> ti pathamā disvī, phasso āhāro  
dukkhe subhan ti vipallāso bhavupādānam bhavavogo bhā-  
pūdakāyagandho bhavāsavo bhavogho dosasallo vedanūpagā  
viññān utthiti dosā agatigamanā<sup>20</sup> ti duttiyā disvī, viññānā-  
hāro amice meccā<sup>21</sup> ti vipallāso ditthupādānam ditthivogo  
parāmasakāyagandho ditthāsavo ditthogho mānasallo sañ-  
nūpagā viññān utthiti bhayā agatigamanā<sup>22</sup> ti tatiyā disvī,  
manosañcetanāhāro anattam<sup>23</sup> itthā<sup>24</sup> ti vipallāso attavādūpā-  
dānam<sup>25</sup> vijjivogo idam saccābhinnavesikāyagandho avijjā-  
savo vijjogho mohasallo sūkkhūpagā viññān utthiti mohā  
agatigamanā<sup>26</sup> ti catutthā<sup>27</sup> disvī<sup>28</sup>

Tattha yo ca kabalikāro<sup>29</sup> āhāro<sup>30</sup> yo ca sūbhe subhan  
ti vipallāso kāmupādānam kāmavogo abhijjhikāyagandho  
kāmāsavo kāmogho āgasallo rūpūpagā viññān utthiti chandā  
agatigamanā<sup>31</sup> ti imesaṃ dasannam suttānam eko attāho  
byañjanam eva nānam

Ime āgacchitassa puggalassa upakkilesā

<sup>1</sup> missing in S <sup>2</sup> oditthi, S <sup>3</sup> om S <sup>4</sup> eti, S

<sup>5</sup> chandāgati, S, and similarly in the correspondent words

<sup>6</sup> sūbhā<sup>32</sup>, B<sub>1</sub> <sup>7</sup> midissī<sup>33</sup>, B<sub>1</sub> <sup>8</sup> kabalikāro, S

<sup>9</sup> mātā<sup>34</sup> ti, B<sub>1</sub> <sup>10</sup> attā<sup>35</sup>, B<sub>1</sub>

<sup>11</sup> catutthā<sup>36</sup>, B<sub>1</sub> S, catutthi<sup>37</sup> d<sup>38</sup>, B

Tattha yo ca phusso<sup>1</sup> ihāio<sup>2</sup> yo ca dukkhesu khinti  
vipallāso bhavupīdīn un bhavayogo byāpīdakāyagandho  
bhavāsavo bhavogho dosasallo vedanupagā viññānatthi  
dosā agatigamanan ti imesam dasannam suttānam eko  
attho byañjanam eva nīnam

Ime dosacaritassa puggalassa upakkilesā

Tattha yo ca viññānīhāio<sup>2</sup> yo ca anicce nīcan ti vi-  
pallāso ditthupādānam ditthiyogo parimīsakāyagandho  
ditthāsavo ditthogho mānasallo saññūpagā viññānatthi  
bhayā agatigamanan ti imesam dasannam suttānam eko  
attho byañjanam eva nīnam

Ime ditthicaritassa mandassa upakkilesā

Tattha yo ca manosañcetanāhāio yo ca anattam attā ti  
vipallāso attavādupādānam avijjāyogo idam-saccābhimi  
sakāyagandho vijjīsavo vijjogho mohasallo samkhāūpaga  
viññānatthi mohā agatigamanan ti imesam dasannam  
suttānam eko attho byañjanam eva nīnam

Ime ditthicaritassa udattassa<sup>3</sup> upakkilesā

Tattha yo ca kabalikāio-āhāio<sup>4</sup> yo ca phusso-ihāio,  
ime appanhitena vimokkhamukhen<sup>5</sup> parinānam gacchanti,  
viññānāhāio suññatāya, manosañcetanāhāio anumittena

Tattha yo ca asubhe subhan ti vipallāso yo ca dukkhe  
sukhan ti vipallāso, ime appanhitena vimokkhamukhena  
pahānam abbhata<sup>5</sup> gacchanti, anicce nīcan ti vipallāso  
suññatāya, anattam attā<sup>6</sup> ti vipallāso anumittena

Tattha<sup>7</sup> kāmupādānañ<sup>7</sup> ca<sup>3</sup> bhavupādānañ ca appani-  
hitena vimokkhamukhena pahānam gacchanti, ditthupādā-  
nam suññatāya, attavādupādānam anumittena

Tattha<sup>7</sup> kāmāyogo<sup>7</sup> ca bhavayogo ca appanhitena vim-  
okkhamukhena pahānam gacchanti, ditthiyogo suññatāya,  
avijjāyogo anumittena

Tattha abhiyākāyagandho<sup>8</sup> ca byāpīdakāyagandho  
ca appanhitena vimokkhamukhena pahānam gacchanti,

<sup>1</sup> phassāho, B.

<sup>2</sup> vipassanā, S

<sup>3</sup> om S

<sup>4</sup> hāio, B., S has kabalīkūāhāio

<sup>5</sup> abhattam, B.

<sup>6</sup> attanā, S

<sup>7</sup> attakā, S

<sup>8</sup> avijjāya kāya, S

pari unās ikāyagandho suññatīya, idam-saccābhinivesakīya  
gandho anumittena

Tattha kamīsavō ca bhavīsavō ca appamhitenā vimo-  
kkhamukkhena pāhānam gacchanti, ditthīsavō suññatīya,  
avijjāsavō anumittena

Tattha kīmogho ca bhavogho ca appamhitenā vimo-  
kkhamukkhena pāhānam gacchanti, ditthogho suññatīya,  
avijjogho anumittena

Tattha iāgasallo ca dosasallo ca appamhitenā vimo-  
kkhamukkhena pāhānam gacchanti, mīnāsallo suññatīya,  
mohasallo anumittena

Tatthi rūpūpagā ca viññānatthitū vedanupagā ca viññāna-  
tthitū appamhitenā vimokkhamukkhena paññīnam gacchanti,  
saññūpagā suññatīya, samkhīūpagā anumittena

Tattha chandā ca agatigamanam dosā ca agatigamanam  
appamhitenā vimokkhamukkhena pāhānam gacchanti, bhayī  
agatigamanam suññatīya, mohā agatigamanam anumittena  
vimokkhamukkhena pāhānam gacchanti-

c) Iti sabbe lokavattīnuso<sup>1</sup>mo dhammā nīyanti te  
lokī tīhi vimokkhamukhehi<sup>2</sup> Tatthidam nīyanam catasso  
paṭipadā, cattāro satipaṭṭhānī, cattāri jhānāni, cattāro vihāri,<sup>3</sup>  
cattāro sammappadhānī<sup>4</sup>, cattāro acechariyā abbhutadhammā,  
cattāni adhiṭṭhīnāni, catasso samādhībhāvanā, cattāro su-  
khabhāgiyā dhammā, catasso appamānā

Paṭhamā paṭipadā paṭhamam sītipaṭṭhānam, duttiyā  
paṭipadā duttiyam sītipaṭṭhānam, tatiyā paṭipadā tatiyam  
satipaṭṭhānam, catutthā<sup>5</sup> paṭipadā catuttham sītipaṭṭhānam  
Paṭhamam satipaṭṭhānam paṭhamam jhānam, duttiyam sītipa-  
ṭṭhānam duttiyam jhānam, tatiyam satipaṭṭhānam tatiyam  
jhānam, catuttham satipaṭṭhānam catuttham jhānam Pa-  
ṭhamam jhānam paṭhamo vihāro, duttiyam jhānam duttiyo  
vihāro, tatiyam jhānam tatiyo vihāro, catuttham jhānam  
catuttho vihāro Paṭhamo vihāro paṭhamam sammappa-  
dhānam<sup>6</sup>, duttiyo vihāro<sup>7</sup> duttiyam sammappadhānam<sup>8</sup>, tatiyo  
vihāro tatiyam sammappadhānam<sup>9</sup>, catuttho vihāro catut-

<sup>1</sup> om S

<sup>2</sup> gacchati, B

<sup>3</sup> B, adds ti

<sup>4</sup> °paṭṭhānī, B, and so always written with tti

<sup>5</sup> catutthī, B

<sup>6</sup> om B S



tham sammappadhānam Pathamam sammappadhānam  
 pathamo acchariyō abbhuto dhammo, dutiyam sammappa-  
 dhānam<sup>1</sup> dutiyō acchariyō<sup>1</sup> abbhuto<sup>1</sup> dhammo<sup>1</sup>, tatiyam  
 sammappadhānam<sup>2</sup> tatiyō acchariyō<sup>1</sup> abbhuto<sup>1</sup> dhammo<sup>1</sup>,  
 catuttham sammappadhānam catuttho acchariyō abbhuto  
 dhammo Pathamo acchariyō abbhuto dhammo paṭhamam  
 adhiṭṭhānam, dutiyō acchariyō abbhuto dhammo dutiyam  
 adhiṭṭhānam, tatiyō acchariyō abbhuto dhammo tatiyam  
 adhiṭṭhānam, catuttho acchariyō abbhuto dhammo catut-  
 tham adhiṭṭhānam Pathanam adhiṭṭhānam pathamā samā-  
 dluhbhāvanī, dutiyam adhiṭṭhānam dutiyā samādlubhāvanī,  
 tatiyam adhiṭṭhānam tatiyā samādlubhāvanā, catuttham  
 adhiṭṭhānam catutthi<sup>2</sup> samādlubhāvanī Pathamā samā-  
 dluhbhāvanī pathamo sukhabhāgiyo dhammo, dutiyā samā-  
 dluhbhāvanī dutiyō sukhabhāgiyo dhammo, tatiyā samādu-  
 bhiṭṭhāvanā tatiyō sukhabhāgiyo dhammo, catutthi<sup>2</sup> samādu-  
 bhiṭṭhāvanī catuttho sukhabhāgiyo dhammo Pathamo sukha-  
 bhāgiyo dhammo pathamam appamānam, dutiyō sukha-  
 bhāgiyo dhammo dutiyam appamānam, tatiyō sukhabhāgiyo  
 dhammo tatiyam appamānam, catuttho sukhabhāgiyo  
 dhammo catuttham appamānam

Pathamā paṭipadā bhāvitā bahulikatī pathamam satipa-  
 ṭṭhanam paṭipūreti, dutiyā paṭipadā bhāvitī bahulikatā  
 dutiyam satipaṭṭhanam paṭipūreti tatiyā paṭipadā bhāvitā  
 bahulikatā tatiyam satipaṭṭhānam paṭipūreti, catutthā<sup>4</sup> pa-  
 ṭipadā bhāvitā bahulikatā catuttham satipaṭṭhānam paṭi-  
 pūreti Pathamo satipaṭṭhāno bhāvito bahulikato pathamam<sup>3</sup>  
 jhānam<sup>3</sup> paṭipūreti, dutiyō satipaṭṭhāno bhāvito bahulikato  
 dutiyam jhānam paṭipūreti, tatiyō satipaṭṭhāno bhāvito  
 bahulikato tatiyam jhānam paṭipūreti, catuttho satipaṭṭhāno  
 bhāvito bahulikato catuttham jhānam paṭipūreti Pathamam  
 jhānam bhāvitam bahulikataṃ pathamam vihāram paṭipū-  
 reti, dutiyam jhānam bhāvitam bahulikataṃ dutiyam vihāram  
 paṭipūreti, tatiyam jhānam bhāvitam bahulikataṃ tatiyam  
 vihāram paṭipūreti, catuttham jhānam bhāvitam bahuli-

<sup>1</sup> om B S catutthi, B

<sup>3</sup> paṭhamagga<sup>o</sup>, S, and so in every similar case

katu catuttham vihāraṃ paṇipūreti. Pathamo vihāro bhāvito bahulikato anuppannānaṃ pāpakānaṃ kusalanānaṃ dhammānaṃ uppiḍḍhaṃ paṇipūreti, duttayo vihāro bhāvito bahulikato uppannānaṃ pāpakānaṃ kusalanānaṃ dhammānaṃ uppiḍḍhaṃ paṇipūreti, tittayo vihāro bhāvito bahulikato anuppannānaṃ kusalanānaṃ dhammānaṃ uppiḍḍhaṃ paṇipūreti, catuttho vihāro bhāvito bahulikato anuppannānaṃ kusalanānaṃ dhammānaṃ uppiḍḍhaṃ paṇipūreti. Paṭhamam sammapphānaṃ bhāvitam bahulikātam anu paṇipūreti, duttama sammapphānaṃ bhāvitam bahulikātam ālayasamugghātaṃ paṇipūreti tittayam sammapphānaṃ bhāvitam bahulikātam vijjāpāṇaṃ paṇipūreti, catuttham sammapphānaṃ bhāvitam bahulikātam bhavūpasamam paṇipūreti. Mānapahinaṃ bhāvitam bahulikātam saccādhutthānaṃ paṇipūreti, ālayasamugghāto bhāvito bahulikato cāgādhutthānaṃ paṇipūreti, vijjāpāṇaṃ bhāvitam bahulikātam paññādhutthānaṃ paṇipūreti, bhavūpasamo bhāvito bahulikāto upasamādhutthānaṃ paṇipūreti. Saccādhutthānaṃ bhāvitam bahulikātam chandasamādhim paṇipūreti, cāgādhutthānaṃ bhāvitam bahulikātam viṇayasamādhim paṇipūreti, paññādhutthānaṃ bhāvitam bahulikātam cittaśamādhim paṇipūreti, upasamādhutthānaṃ bhāvitam bahulikātam vimamsāsamādhim<sup>3</sup> paṇipūreti. Chandasamādhim bhāvito bahulikāto indriyasamvaro paṇipūreti, viṇayasamādhim bhāvito bahulikāto tapam paṇipūreti, cittaśamādhim bhāvito bahulikāto buddhim paṇipūreti, vimamsāsamādhim bhāvito bahulikāto sabbupadhipatīnissaggam<sup>4</sup> paṇipūreti. Indriyasamvaro bhāvito bahulikāto mettā paṇipūreti, tapo bhāvito bahulikāto karuṇā paṇipūreti, buddhiṃ bhāvitaṃ bahulikātaṃ muditā paṇipūreti, sabbupadhipatīnissaggo<sup>5</sup> bhāvito bahulikāto upekkhā paṇipūreti.

Tattha imā catasso disa paṭhamā paṇipadā paṭhamo satipatṭhāno paṭhamam jhānaṃ paṭhamo vihāro paṭhamo sammapphānaṃ paṭhamo accharīyo abbhūto dhammo saccādhutthānaṃ chandasamādhim indriyasamvaro mettā itī

<sup>1</sup> fluti, S, iti, B.

<sup>2</sup> asamosam, B, B.

<sup>3</sup> vimamsādhīpati, B.

<sup>4</sup> nisagga up, B.

paṭhamā disā, dutiyā paṭipadā dutiyo satipaṭṭhāno dutiyam  
 jhānam dutiyo vihāro dutiyo sammappadhāno dutiyo accha-  
 riyo abbhuto dhammo cāgādhiṭṭhānam viñjasamādhī tapo  
 karunā iti dutiyā disā, tatiyā paṭipadā tatiyo satipaṭṭhāno  
 tatiyam jhānam tatiyo vihāro tatiyo sammappadhāno tatiyo  
 acchariyo abbhuto dhammo paññādhīṭṭhānam cittasamādhī  
 buddhi muditā iti tatiyā disā, catutthā<sup>1</sup> paṭipadā ca-  
 tuttho satipaṭṭhāno catuttham jhānam catuttho vihāro ca-  
 tuttho sammappadhāno catuttho acchariyo abbhuto dhammo  
 upasamādhīṭṭhānam vimamsāsamādhī sabbupadhipatimissag-  
 go<sup>2</sup> upekkhā<sup>3</sup> iti catutthā<sup>4</sup> disā

Tattha paṭhamā paṭipadā paṭhamo satipaṭṭhāno paṭhamam  
 jhānam paṭhamo vihāro paṭhamo sammappadhāno paṭhamo  
 acchariyo abbhuto dhammo saccādhīṭṭhānam<sup>5</sup> chandasamā-  
 dhī indriyasamvairo mettā iti mesam dasannam suttānam  
 eko attho byañjanam eva nānam

Idam āgacacitassa puggalassa bhesajjam

Dutiyā paṭipadā dutiyo satipaṭṭhāno dutiyam jhānam  
 dutiyo vihāro dutiyo sammappadhāno dutiyo acchariyo  
 abbhuto dhammo cāgādhiṭṭhānam viñjasamādhī tapo<sup>6</sup>  
 karunā iti mesam dasannam suttānam eko attho byañja-  
 nam eva nānam

Idam doṣacacitassa puggalassa bhesajjam

Tatiyā paṭipadā tatiyo satipaṭṭhāno tatiyam jhānam ta-  
 tiyo vihāro tatiyo sammappadhāno tatiyo acchariyo ab-  
 bhuto dhammo paññādhīṭṭhānam cittasamādhī buddhi  
 muditā iti mesam dasannam suttānam eko attho byañjanam  
 eva nānam

Idam diṭṭhacacitassa<sup>7</sup> mandassa bhesajjam

Catutthā<sup>1</sup> paṭipadā catuttho satipaṭṭhāno catuttham  
 jhānam catuttho vihāro catuttho sammappadhāno catuttho  
 acchariyo abbhuto dhammo upasamādhīṭṭhānam vimamsā  
 samādhī sabbupadhipatimissaggo<sup>2</sup> upekkhā<sup>3</sup> iti mesam da-  
 sannam suttānam eko attho byañjanam eva nānam

<sup>1</sup> catutthī, B S      <sup>2</sup> misaggo, B<sub>1</sub>      <sup>3</sup> upekkhā, B<sub>1</sub>

<sup>4</sup> catutthī, B S, eṭṭhī, B<sub>1</sub>      <sup>5</sup> samādhīṭṭhānam, S

<sup>6</sup> B<sub>1</sub> S insert kamman      <sup>7</sup> B<sub>1</sub> S add puggalassa

<sup>8</sup> paṭipadāmisaggo, B<sub>1</sub>

Idam dītticāritassā udittassa bhāsajam

Tattha dukkhā<sup>1</sup> ca patipadā dandhābhūṇā dukkhā<sup>2</sup> ca p  
patipadā khippābhūṇā appanīhitam vimokkhamukham, su  
kha<sup>3</sup>-patipadā<sup>4</sup> dandhābhūṇā suññatavimokkhamukham<sup>5</sup>,  
sukha<sup>6</sup> patipadā<sup>7</sup> khippābhūṇā anamittam<sup>8</sup> vimokkha-  
mukham<sup>9</sup>

Tattha kīya<sup>10</sup> kīyānupassitā<sup>11</sup> sūtipatthīnam<sup>12</sup> ca<sup>13</sup> veda  
nāsu vedānupassitā<sup>14</sup> sūtipatthīnā<sup>15</sup> ca appanīhitam vimok-  
khamukham, citte citta<sup>16</sup>nupassitā suññatavimokkhamu-  
kham<sup>17</sup>, dhammesu dhammānupassitā anamittam<sup>18</sup> vimokkha-  
mukham<sup>19</sup>

Tattha pathamaṇ<sup>20</sup> ca<sup>21</sup> jhānam<sup>22</sup> dutiyaṇ<sup>23</sup> ca jhānam  
appanīhitam vimokkhamukham, tatiyaṇ<sup>24</sup> jhānam suññatā,  
catuttham jhānam anamittam vimokkhamukham

Tattha paṭhamo ca vihāro dutiyo ca vihāro appanīhitam  
vimokkhamukham, tatiyo vihāro suññatā, catuttho vihāro  
anamittam vimokkhamukham

Tattha pathamaṇ<sup>25</sup> ca sammappadhānam dutiyaṇ<sup>26</sup> ca  
sammappadhānam appanīhitam vimokkhamukham tatiyaṇ<sup>27</sup>  
sammappadhānam suññatā, catuttham sammappadhānam  
anamittam vimokkhamukham

Tattha mānaphānaṇ<sup>28</sup> ca ālayasamugghāto ca<sup>29</sup> appanī-  
hitam vimokkhamukham, avijjāpahānam suññatā, bhavaūpa-  
samo anamittam vimokkhamukham

Tattha saccādhītthānaṇ<sup>30</sup> ca cīgādhītthānaṇ<sup>31</sup> ca appanī-  
hitam vimokkhamukham, paññādhītthānam suññatā, upasa-  
mādhītthānam anamittam vimokkhamukham

Tattha chandasamādhī ca<sup>32</sup> viṇayasamādhī ca appanī-  
hitam vimokkhamukham, citta<sup>33</sup>samādhī suññatā, vimamsāsā-  
mādhī anamittam vimokkhamukham

Tattha indriyam samvāro ca tapo ca appanīhitam  
vimokkhamukham, buddhi suññatā, sabbupadhipaṭimissaggo<sup>34</sup>  
anamittam vimokkhamukham

<sup>1</sup> dukkhāṇ, S

<sup>2</sup> sukha°, S

<sup>3</sup> mukkhā, S

<sup>4</sup> ottavī°, B

<sup>5</sup> °passanā, B<sub>1</sub>, °passī vihiatā, S

<sup>6</sup> °ppadhānam, S

<sup>7</sup> om B<sub>1</sub>, S

<sup>8</sup> °passinī B<sub>1</sub>

<sup>9</sup> suññatā°, B<sub>1</sub>, S

<sup>10</sup> °pathamajhānam, B<sub>1</sub>

<sup>11</sup> om S

<sup>12</sup> °dhammaggā, B<sub>1</sub>

Tatthi mettā ca karuṇā ca uppannāni vimokkham-  
kham, muditā suññatā, upekkhā<sup>1</sup> amuttam vimokkha-  
mukham

2c d) Tesam vikkhītam

Cattāro dhammā, tesam patipakkho cattāro sūtipaṭṭhānā<sup>3</sup> Cattāro  
vipallāsā, tesam patipakkho cattāro sūtipaṭṭhānā<sup>3</sup> Cattāro  
upādānāni, tesam patipakkho cattāro jhānāni Cattāro yogā,  
tesam patipakkho cattāro vihiṇā Cattāro gāndhā, tesam  
patipakkho cattāro āsavā upādānā Cattāro oghā, tesam  
patipakkho cattāro ācchinnā ibbhutā dhammā Cattāro  
sallā, tesam patipakkho cattāro agatigamanāni, tesam patipakkho cattāro  
sukkhābhāgiyā dhammā Cattāro agatigamanāni, tesam patipakkho cattāro  
uppannā

Sikhā buddhā pucchābuddha sīvakkā ca hatvā gadosa-  
moha<sup>3</sup>

4c Tesam vikkhītam<sup>4</sup> bhāvanā<sup>5</sup> saccakāryā byantikāryā ca  
Vikkhītam<sup>4</sup> mādāyādhātthānāni, vikkhītam<sup>4</sup> vipariyāsāni-  
dhātthānāni<sup>5</sup> ca Indriyāni siddhammagocaro vipariyāsā  
kilesagocaro

Ayur<sup>6</sup> vuccati sīhāvikkhīti<sup>7</sup> ca<sup>8</sup> nīyassa<sup>9</sup> disīloci-  
nassa ca<sup>6</sup> nīyassa bhūmī ti

Tenīha —

Yo neti vipallāsehi<sup>7</sup> | kilese<sup>8</sup>

Veyyakāṇesu hi ye | kusalakusalā<sup>9</sup> ti ca

4c 4 Tattha ye dukkhāya patipadāya<sup>10</sup> dandhābhinnāya  
khippābhinnāya<sup>6</sup> ca nīyanti, ime dve puggalā Ye su-  
khāya patipadāya dandhābhinnāya khippābhinnāya ca  
nīyanti, ime dve puggalā

Tesam catunnam puggalānam ayaṃ saṃkilesa cattāro  
āhārā cattāro vipallāsā cattāro upādānāni cattāro yogā  
cattāro gāndhā cattāro āsavā cattāro oghā cattāro sallā  
cattāro vināśanāthitīyo cattāro agatigamanāni ti

<sup>1</sup> upekkhā, S <sup>2</sup> cattāro, B, <sup>3</sup> gata<sup>o</sup>, S <sup>4</sup> oṭā, B,

<sup>5</sup> vipariyāsāna<sup>o</sup>, B, <sup>6</sup> vipariyāsam nadhātthānāni, S

<sup>7</sup> om S <sup>8</sup> se ti, B, <sup>9</sup> saṃkilesa, B S, om B,  
S adda ca <sup>10</sup> kusalā, B, <sup>11</sup> oḍāni, S

Tesam catummam puggalānam idha vodanam catisso  
 putipadā cattāro satipatthimā cattāro jhīmā cattāro va-  
 hūā cattāro sammuppadhīmā cattāro accharuā abbhutā  
 dhammā cattāro adbhutānam catisso samādhubbhāvāt  
 cattāro sukhābhigayā dhammā catisso appamā itī

Tattha ye dukkhāya putipadāya dandhābhūmāya khappā-  
 bhūmāya ca nyyanti me dve puggalā Ye sukhāya pati-  
 padāya dandhābhūmāya khappābhūmāya ca nyyanti, me  
 dve puggalā

Ettha vo sukhāya putipadāya khappābhūmāya ca nyyanti  
 ya me ugghatitānūsā vo siddhānāya<sup>1</sup>, ya me vipacitānūsā,<sup>2</sup>  
 vo dukkhāya putipadāya dandhābhūmāya nyyanti, aya me  
 neyyo

Tattha Bhagavā ugghatitānūsā puggalassa samāthāya  
 upadissati, neyyassa vipassanāya samāthāvipassanāya vipa-  
 citānūsā<sup>3</sup>

Tattha Bhagavā ugghatitānūsā puggalassa mudukāya  
 dhammādesanāya upadissati, tikkhāya neyyassa, mudu-  
 tikkhāya vipacitānūsā<sup>4</sup>

Tattha Bhagavā ugghatitānūsā puggalassa samāhāntena  
 dhammāya desayati, samāhānta vitthānena vipacitānūsā  
 vitthānena neyyassa

Tattha Bhagavā ugghatitānūsā puggalassa missaṇāya  
 upadissati, vipacitānūsā idāvañ ca missaṇāya ca upa-  
 dissati, neyyassa assādañ ca idāvañ ca missaṇāya ca  
 upadissati (Cf p 7)

Tattha Bhagavā ugghatitānūsā adhipānā-sikkhāya  
 prānāpīyati, adhicitāya vipacitānūsā, adhicitāya neyyassa

Tattha ye dukkhāya putipadāya dandhābhūmāya<sup>1</sup> kh-  
 appābhūmāya ca nyyanti, me dve puggalā Ye sukhāya  
 putipadāya dandhābhūmāya khappābhūmāya ca nyyanti,  
 me dve puggalā Iti kho cattāro hutvā tīni bhavanti  
 ugghatitānūsā, vipacitānūsā, neyyo ti

Tesam tinnam puggalānam yaṃ samāhānta tīni akusa-  
 lamūlāni lobho-akusalamūlāni doṣo akusalamūlāni moho-

<sup>1</sup> o, B<sub>1</sub> <sup>2</sup> B<sub>1</sub> adds puggalassa

<sup>3</sup> S adds puggalassa <sup>4</sup> B<sub>1</sub> S add ca

akusalamūlam<sup>1</sup>; tīni duccevitāni kāya duccevitāni vacā duccevitāni manoduccevitāni, tayo kusalavitakka<sup>2</sup> kāmavitakko byāpādatavakko vihimśavitakko, tisso kusalavasiññī kāmavasiññī byāpādasamūhī vihimśavasiññī, tisso viparītavasiññī niccavasiññī<sup>3</sup> sukhasamūhī attasamūhī tisso vedanā sukhitā vedanā<sup>4</sup> dukkhā<sup>5</sup> vedanā<sup>5</sup> adukkhamasukhitā vedanā, tisso dukkhatā dukkhadukkhatī samkhāradukkhīti vipramāmadukkhatī, tayo aggi iāgaggi dosaggi mohaggi, tayo sallā iāgavālo dosavālo mohavālo, tisso jatā iāgajātā dosajātā mohajātī, tisso kusulūpapavikkhā<sup>6</sup> akusalāni kāyakammāni akusalāni vacikammāni akusalāni manokammāni, tisso vipattiyō silavipattī diṭṭhivipattī ācāriyavipattī

Tesam tinnam puggalānāni idāni vadānam tīni kusalamūlāni alobho kusalamūlāni adoso kusalamūlāni<sup>7</sup> amoho-kusalamūlāni, tīni sūccaritāni kāyasūccaritāni vacīsūccaritāni manosūccaritāni, tayo kusalavitakka<sup>8</sup> nekkhammavitakko<sup>8</sup> abyāpādatavakko avihimsāvitakko, tayo samādhīsavitakko savicāro samādhīavitakko vicāro matto samādhīavitakko avicāro samādhī, tisso kusalavasiññī nekkhammasamūhī<sup>9</sup> abyāpādasamūhī avihimsāsamūhī, tisso viparītavasiññī<sup>10</sup> amicevasamūhī dukkhasamūhī anattasamūhī, tisso kusulūpapavikkhā<sup>11</sup> kusalamūlāni kāyakammāni kusalamūlāni vacikammāni kusalamūlāni manokammāni, tīni soceyyāni kāyasocceyyāni vacīsocceyyāni manosocceyyāni, tisso sampattiyō silasampattī samādhīsampattī paññāsampattī, tisso sikkhā<sup>12</sup> adhīrasikkhā<sup>12</sup> adhīcittasikkhā<sup>12</sup> adhīpaññāsikkhā<sup>12</sup>, tayo khandhā silakkhandho samādhikkhandho paññakkhandho<sup>13</sup>, tīni vimokkhamukhāni suññatāni anārambāni appamānāni Iti kho cattāri hutvā tīni bhavanti tīni hutvā dve bhavanti tanhācarito ca<sup>14</sup> diṭṭhīcarito ca

\* Tesam divinnāni puggalānāni ayam samkilesō tanhā ca avijjā ca ahīkāṇi ca anottappāṇi ca asatā ca asampajāṇi-

<sup>1</sup> olan tī S

<sup>2</sup> akusalā vī°, B<sub>1</sub>

<sup>3</sup> viparītā s°, B<sub>1</sub>

<sup>4</sup> sukhave°, B<sub>1</sub>

<sup>5</sup> dukkhavē°, B<sub>1</sub>

<sup>6</sup> akusalāmūpapavikkhā°, S

<sup>7</sup> aku°, B<sub>1</sub>

<sup>8</sup> nekkhamā°, B<sub>1</sub>, nikkhamā°, B

<sup>9</sup> nekkhamā°, B<sub>1</sub>, nikkhamā°, S

<sup>10</sup> oṭṭā s°, S

<sup>11</sup> kusalapavikkhā°, S

<sup>12</sup> adhīcittā°, B<sub>1</sub> B<sub>2</sub>

<sup>13</sup> paññā°, B<sub>1</sub> S<sub>1</sub>

<sup>14</sup> om B<sub>1</sub>

ñāṇaṃ ca yonisoṇṇasāṇikāro<sup>1</sup> ca kosajjūṇi ca doṇaccassāṇi  
ca ahunkāro ca mummukhāro ca asaddhī<sup>2</sup> ca pāmādo ca  
asaddhamānasavaṇṇaṇi<sup>3</sup> ca isamvāro ca abhijjhā ca byāpādo  
ca nīvaṇṇaṇaṇi ca samvāṇaṇaṇi ca kodho ca upanāho ca  
makkho ca palāso ca issā ca maccharuṇṇaṇi<sup>4</sup> ca mūṇi ca  
sīthejjāṇi ca sassataditthi ca uccēdāditthi cā ti

Tesam dānānaṃ puggalānaṃ idam vāḍḍānaṃ samatho  
ca vipassanā ca hīna ca oltappūṇi ca sātī ca sampajāñṇāṇi  
ca yonisoṇṇasāṇikāro<sup>5</sup> ca viṇyūṇambho ca soṇaccassāṇi<sup>6</sup> ca  
dhamme-ñāṇaṇi ca āyāye-ñāṇaṇi ca khāye-ñāṇaṇi ca am-  
pāḍi-ñāṇaṇi ca sādāhī ca appamādo ca saddhammāsa-  
vaṇṇaṇi ca samvāro ca anabhijjhā ca abyāpādo ca āgā-  
vīgī ca cetovimutti āyujjānāgā ca paññāvimutti<sup>7</sup> abhisaṇṇa  
āyo ca appicchatā<sup>8</sup> ca santuṇṇi ca akodho ca anupānāho  
ca amakkho ca apalāso ca issāpāhāṇaṇi ca maccharuṇṇa  
pāhāṇaṇi ca vijjī ca vimutti ca samkhāṇāṇaṇi<sup>9</sup> ca vi-  
makkho asamkhāṇāṇi<sup>10</sup> ca vimakkho sāvijjādisetī ca  
mābhānādhītū āvijjādisetī ca mābhānādhītū ti

Ājāṇaṃ vuccetī<sup>10</sup> tipukkhaḍḍassa ca nāyassa āṇkusassa ca  
nāyassa bhūmi ti

Tenāhi —

Yo akusale samūlehi | neti ti

Oloketvā<sup>11</sup> disalocanena<sup>12</sup> ti ca

Niyuttam nāyasaṃutthānaṃ

D

## Sāsanaṇṇatthāna

1 Tattha atthāṇasa mūlapadā kuḥim dātṭhabbā<sup>2</sup>

Sāsanaṇṇatthāne<sup>3</sup>

Tattha katamam sāsanaṇṇatthānaṃ<sup>4</sup>

<sup>1</sup> yoni ca yoniso<sup>2</sup>, B<sub>1</sub> <sup>3</sup> assa<sup>2</sup>, S, asaddho B<sub>1</sub>

<sup>4</sup> assa<sup>2</sup>, B<sub>1</sub> <sup>5</sup> maccharuṇṇaṇi, B S <sup>6</sup> yoni ca yoniso<sup>2</sup>, B<sub>1</sub>

<sup>7</sup> soṇaccāṇi, B<sub>1</sub> <sup>8</sup> B<sub>1</sub> S add ca <sup>9</sup> apī<sup>2</sup>, B, atijjhātī, B<sub>1</sub>

<sup>10</sup> samkhāṇāṇi<sup>2</sup>, S <sup>11</sup> om B<sub>1</sub> S <sup>12</sup> kayitvā, all MSS

<sup>13</sup> disā<sup>2</sup>, all MSS <sup>14</sup> ena, B



Samkilesasabbhāgiyam suttam<sup>1</sup> va samābhāgiyam suttam,  
 nibbaddhabhāgiyam suttam, asakkhabhāgiyam<sup>2</sup> suttam, sam-  
 kilesabhāgiyam ca vā samābhāgiyam ca suttam samkilesa-  
 bhāgiyam ca nibbaddhabhāgiyam ca suttam, samkilesabhā-  
 giyam ca asakkhabhāgiyam<sup>3</sup> ca suttam, samkilesabhāgiyam ca  
 nibbaddhabhāgiyam<sup>4</sup> ca asakkhabhāgiyam<sup>5</sup> ca suttam, samkile-  
 sasabbhāgiyam<sup>6</sup> ca vā samābhāgiyam<sup>7</sup> ca<sup>8</sup> nibbaddhabhāgiyam<sup>9</sup>  
 ca suttam, vā samābhāgiyam<sup>10</sup> ca nibbaddhabhāgiyam<sup>11</sup> ca sut-  
 tam<sup>12</sup> tanhāsamkilesasabbhāgiyam suttam, dīṭṭhasamkilesasabbhā-  
 giyam suttam, duccaritam samkilesasabbhāgiyam<sup>13</sup> suttam, tanhā-  
 vōdābhāgiyam<sup>14</sup> suttam, dīṭṭhavōdābhāgiyam<sup>15</sup> suttam,  
 duccaritavōdābhāgiyam<sup>16</sup> suttam

Tattha samkilesa bhaddho tanhāsamkilesa, dīṭṭhasamkilesa,  
 duccaritam samkilesa

Tattha tanhāsamkilesa samathena visujjhati So sa-  
 matho samādhikkhandho Dīṭṭhasamkilesa vipassanāya  
 visujjhati Sī vipassanā pūññakkhandho<sup>17</sup> Duccaritam sam-  
 kilesa sugatāya visujjhati Tam sugatam silakkhandho

Tassa<sup>18</sup> sīle patitthitassa yāni āsatti upparijati bhavesu,  
 evam sīyam samathavipassanā bhīti anāmayam pūññakri-  
 yavattthu<sup>19</sup> bhavati Tatupapattivā<sup>20</sup> samivattati

\* Imāni cattāni suttāni sādhiyānāni katāni aṭṭha bhavanti  
 Tāni yeva aṭṭha suttāni sādhiyānāni katāni solasa bha-  
 vanti Imehi solasahi suttehi bhinnehi navavidham suttam  
 bhinnam bhavati Gāthāya gāthī anummitabbā Veyyā-  
 karanena veyyākaranam anummitabbam Suttene suttam  
 anummitabbam

2 Tattha katamam samkilesasabbhāgiyam suttam?

*Kāmandhū jālasaṇṇā<sup>21</sup> tanhāchadanachādīti*

<sup>1</sup> asakkha°, S

<sup>2</sup> om S

<sup>3</sup> ambbaddha°, S, then it continues asakkhabhāgiyam<sup>4</sup> ca suttam samkilesa<sup>5</sup> ca

<sup>4</sup> missing in B<sub>1</sub>, S repeats this phrase

<sup>5</sup> duccaritam samkilesa<sup>6</sup> S

<sup>6</sup> vōdānam bh°, S

<sup>7</sup> pūññā°, B

<sup>8</sup> tattha, B<sub>1</sub>

<sup>9</sup> kriyā°, B, vattthum, S

<sup>10</sup> oyam, B<sub>1</sub>

<sup>11</sup> jālapacchannā, B<sub>1</sub> S

*pamattabandhanā<sup>1</sup> baddhā<sup>2</sup> macchā<sup>3</sup> va kammānāṃkhe<sup>4</sup>  
 jhāmanānam anenti<sup>5</sup> maccho khamapako<sup>6</sup> va māturanti<sup>7</sup>  
 (C p 36)*

Idam saṃkilesabhāgiyasuttam

*Cattār<sup>8</sup> imāni bhikkhāre agatigamanāni<sup>9</sup>*

*Katummāni cattāri<sup>10</sup> Chandā agatim<sup>11</sup> gacchati, dosā agatim  
 gacchati, bhayā agatim gacchati mohā agatim gacchati*

*Imāni kho<sup>12</sup> bhikkhāre cattāri agatigamanāni Idam  
 avoca Bhagavā Idam vatvuna Sugato athāparam etad  
 avoca Satthū —*

*Chandā dosā bhayā mohā yo dhammam ativattati<sup>13</sup>  
 nihiyati tassa yaso khalupakkhe va candimā ti (Cf  
 A II p 19)*

Idam saṃkilesabhāgiyasuttam

*Manopubbapajjamā dhammā manasetthā manomuyā*

*manasā ce padutthena bhāsati<sup>14</sup> vā karoti vā*

*tato nam dukkham onveti cakkham va vāhato padam ti  
 (Dhp v 1)*

Idam sam<sup>15</sup>

*Middhā padā hoti mahagghuso ca*

*niddāgūtā sampuravattasāyā*

*mahāvaiāho<sup>16</sup> va nīlāpuputtho<sup>17</sup>*

*punappunam gabbham upeti mundo ti (Thag v 17,  
 Dhp v 325)*

Idam sam<sup>18</sup>

*Ayasā va malam sanutthitam*

*tat<sup>19</sup> utthāya tum era khalūti*

*evam atidhonaucūrinum*

*sūni<sup>20</sup> kummāni nayanti<sup>21</sup> duggatim ti (Dhp v 240)*

Idam sam<sup>22</sup>

<sup>1</sup> °bandh-inā°, S, pamattabandhanā°, B<sub>1</sub>, bandhā, all MSS  
<sup>2</sup> maccho S <sup>3</sup> °mukhenā, B<sub>1</sub>  
<sup>4</sup> vuveti, S, andheti, B<sub>1</sub> <sup>5</sup> khamū°, B, khamūpago, S  
<sup>6</sup> agati, B<sub>1</sub> S throughout <sup>7</sup> B<sub>1</sub> adds me  
<sup>8</sup> ibhū°, S <sup>9</sup> °ti, all MSS <sup>10</sup> S in full  
<sup>11</sup> mahāphavaiāho, B<sub>1</sub> <sup>12</sup> °phuttho, S, °uttho, B<sub>1</sub>  
<sup>13</sup> S adds pe | suttam throughout, unless otherwise anno-  
 tated <sup>14</sup> tad, B<sub>1</sub> S <sup>15</sup> tīni, B<sub>1</sub> S  
<sup>16</sup> niyyanti, B<sub>1</sub> <sup>17</sup> S omits sam°  
 Nettipakaraṇa 9

*Coro yathā sandhimukhe<sup>1</sup> gahito  
sukhammā<sup>2</sup> haññati<sup>3</sup> bayjhate ca  
evam ayam pecca<sup>3</sup> pajā paratthā  
sukhammā<sup>2</sup> haññati<sup>3</sup> bayjhate ca ti* (Cf M II, p 74)

Idam sam<sup>o</sup>

*Sukhahāmā<sup>2</sup> bhūtāni yo dandenti<sup>4</sup> uhmāsati  
attano sukham esāno pecca<sup>3</sup> so na labhe<sup>5</sup> sukham ti*  
(Ud p 127, Dh p 131)

Idam sam<sup>o</sup>

*Gunnā<sup>6</sup> ce jaramānānam jinhā<sup>7</sup> gacchati<sup>8</sup> purigavo  
sabbā tā jinhā<sup>7</sup> gacchanti<sup>9</sup> nette jinhagate<sup>10</sup> sati  
Evam eva<sup>10</sup> manussesu yo hoti setthasammato  
so ce adhammam carati<sup>11</sup> pagova itarā pajā,  
sabbam attham dukham seti<sup>12</sup> iṇṇā<sup>13</sup> ce hoti adhammiko ti*  
(A II, p 75 sq, Jāt II, p 111, V, p 222 242)

Idam sam<sup>o</sup>

*Sukacchā<sup>14</sup> ūpā<sup>15</sup> vat<sup>16</sup> ime manussā  
karonti<sup>17</sup> pāpam upadhīsu<sup>18</sup> attā  
gacchanti<sup>19</sup> te bahujanāsannivāsam  
nāyā<sup>20</sup> Avicim<sup>21</sup> katukam<sup>22</sup> bhayānakan ti*

Idam sam<sup>o</sup>

*Pha<sup>23</sup>lam ve kadalam hanti<sup>24</sup> phulam velum<sup>25</sup> phalam<sup>26</sup> nalam  
sakkāro kāpurasam hanti<sup>27</sup> gabbho assāturim<sup>28</sup> yathā ti*  
(S I, p 164, Vin II, p 188)

Idam sam<sup>o</sup>

*Kodha<sup>29</sup> akkhagā<sup>30</sup> u<sup>31</sup> bhikkhu lābhasakkārahā<sup>32</sup> anā<sup>33</sup>  
sukhette<sup>34</sup> pūtibijam<sup>35</sup> va saddhammasmim<sup>36</sup> na iṇṇatī ti.*

Idam sam<sup>o</sup>

*Idhāham bhikkhave ekaccam<sup>37</sup> puggalam<sup>38</sup> cetasā<sup>39</sup> ceto<sup>40</sup> paricca<sup>41</sup>  
buddhacakkhunā<sup>42</sup> eva<sup>43</sup> pajānāmi, yathā lho<sup>44</sup> ayam<sup>45</sup> puggalo<sup>46</sup>  
iriyati<sup>47</sup> yañ ca<sup>48</sup> patipadam<sup>49</sup> patipanno<sup>50</sup> yañ ca<sup>51</sup> maggum<sup>52</sup> samārū-*

<sup>1</sup> mukhena, B, <sup>2</sup> sakammanā, B, <sup>3</sup> pacca, B, S

<sup>4</sup> om S, <sup>5</sup> pacca, all MSS exc. Com, <sup>6</sup> labhate, B, S

<sup>7</sup> See the corrections of this verse in the J. P. T. S. 1890, p 93, <sup>8</sup> ohā, B, <sup>9</sup> evam, S Com

<sup>10</sup> sukacca, B, <sup>11</sup> dhīsu, B, B, Com

<sup>12</sup> avicā, B, avicittam ka, B, <sup>13</sup> veluph, S

<sup>14</sup> tātī, S, tātī, B, <sup>15</sup> gūṇā, S, <sup>16</sup> onam, B, S

<sup>17</sup> putibā, B, B, <sup>18</sup> smi, B,

lho, *inasmim cāyam samaye kalam karēyya yathābhatam nikkhutto eam niraye* Tam kissa hetu<sup>2</sup> Cittam hi 'ssa bhikkhava padositam<sup>1</sup> Cittupadosahetu ca pana eam idh'ehacco kāyassa bhedā paramamaranā apāyam duggatim vimpātān nirayam upapujati<sup>2</sup>

*Etam attham Bhagavā avoca Tatth'etum itivuccati Padutthacittam natvāna ekaccam iha puggalam etam attham vyūhāsi Satthā bhikkhūna<sup>3</sup> santihe Inasmim cāyam samaye kalam karissati puggulo nirayasmim<sup>4</sup> upapujeyya cittaṃ hi 'ssa padositam Cittupadosahetu<sup>5</sup> hi suttā gacchanti duggatim<sup>6</sup> yathobhotam nikkhipeyya eam eva tathānidho kāyassa bhedā duppañño nirayam so 'papajjati<sup>7</sup> ti*  
*Ayam pi attho vutto Bhagavatā, iti me sutan ti* (Cf It p 12 sq)

Idam sam°

*Sace bhūyatha<sup>8</sup> dukkhassa sace vo dukkham appiyam mākattha pāpakam hamma āvi vā yadi vā naho sace 'u pāpakam hamma karissutha karotha vā na vo dukkhā pamutyatthi upeccāpi palāyatan ti*, (Cf

Idam sam°

S I, p 209)

*Adhammena dhanam luddhā musāvādena cūbhayam mameti bālā maññanti, tam katham nu bhavissati<sup>2</sup> — Antarāyā<sup>9</sup> bhavissanti sambha<sup>10</sup> assu vinassati matā saggam na gacchanti, nannu ettāvatā hatā ti<sup>2</sup>*

Idam sam°

*Katham khamati<sup>10</sup> attānam, katham mittehi<sup>3</sup> jīrati katham vivattate dhammā, katham saggam na gacchati<sup>2</sup> — Lobhā khamati attānam, luddho mittehi jīrati lobhū vivattate dhammā, lobhā saggam na gacchati<sup>11</sup> ti*

Idam sam°

*Caranti<sup>12</sup> bālā dummedhā amitteneva attanā karontā<sup>13</sup> pāpakam hamma yam hoti katuhapphulam*

<sup>1</sup> °tan ti, S

<sup>2</sup> uppaṇṇ°, S

<sup>3</sup> bhikkhūnam, B S

<sup>4</sup> °smi, B<sub>1</sub>

<sup>5</sup> cittapadosahetu, all MSS

<sup>6</sup> °ti, B<sub>1</sub>

<sup>7</sup> upapa°, S, upajja°, B<sub>1</sub>

<sup>8</sup> bhayata, B<sub>1</sub>

<sup>9</sup> all MSS add su

<sup>10</sup> khamati, S

<sup>11</sup> °ti (without ti), S

<sup>12</sup> ca rakkhanti, B

<sup>13</sup> °to, B<sub>1</sub>, °ti, B

*Na tam kammam kutam<sup>1</sup> sudhu yam katvā anutappati<sup>2</sup>  
yassa assumukho rodam upāham patisevati ti* (S I  
p 57, Dhlp v 66 sq)

Idam sam<sup>o</sup>

*Dukkham duttatikkhañ ca aviyattena sāmānam  
bahū hi tattha sambādhū yattha bālo pasīdati* (S I, p 7)  
*Yo he atthañ ca dhammañ ca bhāsamāne Tathāgato  
manam padosaye bālo<sup>3</sup>, mogham llo tassa jīvitam  
Etañ<sup>4</sup> cāham<sup>4</sup> arahāmi dukkhañ ca ito ca pāpiyatarānam  
bhante, yo appameyyesu Tathāgatesu attam padosemi avi-  
tarāgo<sup>5</sup> ti*

Idam sam<sup>o</sup>

*Appameyyam pamunanto ho 'dha idvā vikappaye  
appameyyam pamūyintam nirutam<sup>o</sup> maññe akissaran ti*

Idam sam<sup>o</sup> [(S I, p 149)

*Purisassa hi jātassu kudhārī<sup>7</sup> jāyate mukhe  
yāyu chindati attānam bālo dubbhāsitam bhanam* (S I  
p 149, A V, p 171 174)

*Na hi sattham<sup>8</sup> sumasitam<sup>9</sup> visam kalāhulam<sup>10</sup> va<sup>11</sup>  
-eram vaddham pāpeti<sup>12</sup> iēcā dubbhāsītā yathā ti*

Idam sam<sup>o</sup> [(Cl Jāt III, p 103)

*Yo mndiyam pasumsati  
tam iā mndati yo pasamsayo  
vicināti mukhena so kalim<sup>13</sup>  
kalinā tena sikkham na vindati  
Appamatto ayam kali  
yo alhhesu dhanapaṇāyayo  
sabbassāpi sahāpi attanā  
ayam eva mahattaro kali  
yo sugatesu<sup>14</sup> manam padosaye ti  
Satam sahassānam mabbudānam<sup>15</sup>  
chattimsati<sup>16</sup> pañca<sup>16</sup> ca ubbudāni*

<sup>1</sup> om B

<sup>2</sup> kappati, B<sub>1</sub>

<sup>3</sup> balam, B<sub>1</sub>

<sup>4</sup> etam tassa, B

<sup>5</sup> oḡā, all MSS

<sup>6</sup> nivattam B<sub>1</sub>

<sup>7</sup> so all MSS

<sup>8</sup> sattam, B<sub>1</sub> S

<sup>9</sup> sumissitam, S

<sup>10</sup> lam, B<sub>1</sub> S Com., hālakalam, B<sub>1</sub>

<sup>11</sup> pi ca, S

<sup>12</sup> pāpeti, B<sub>1</sub>, pāneti, S

<sup>13</sup> kali, S, kali, B<sub>1</sub>

<sup>14</sup> tena, B<sub>1</sub>

<sup>15</sup> dāni, B<sub>1</sub>

<sup>16</sup> chattisatippañca, B

gam arūṇagarahī nūṇyam upeti  
vācam manan ca paṇḍhāyā pāpakam ti (S I,  
p 149, A II, p 354, V, p 171 174)

Idam sumo

Yo lobhagune anuṇutto so vacasī<sup>1</sup> paṇḍhāsati aññe  
assaddho manāyo aradannū<sup>2</sup> macchurī pesunīyam anuṇutto  
Mukhadugga rebhūta<sup>3</sup> anuṇu<sup>4</sup>  
bhūnahū pāpaka dukkatakāri  
purisanta kalā avajātukaputta<sup>5</sup>  
mā bahu bhān' idha neṇṇiko 'si  
Rujam ākūṇase ahitūya  
sante garāhasi kibbisakārī  
bahūni<sup>6</sup> duccaritāni caritvā  
gacchasi<sup>7</sup> papatam<sup>8</sup> cūṇarattan<sup>9</sup> ti

Idam samkilesabhāgiyam suttam

3 Tattha kītamam vāsanābhāgiyam suttam<sup>1</sup>

Manopubbangamā dhammā munosethā munomayā  
manasū ce pasannena bhā<sup>2</sup>sati vā karoti vā  
tato nam sukkham ameti chāyā ca anupāyini<sup>3</sup> ti (Dhp v 2)

Idam vāsanābhāgiyam suttam

Mahānāmo Sakko Bhagavantam etad avoca —

Idam bhante Kapilavatthu<sup>10</sup> iddhañ c'eva phītañ ca  
bahuṇam ākinnamanussam sambādhabyūham<sup>11</sup> So kho  
aham bhante Bhagavantam vā<sup>7</sup> payupāsitrā munobhūta-  
nye vā bhikkhū sāyanhasamayam Kapilavatthum<sup>12</sup> pavi-  
santo bhantena<sup>13</sup> pi<sup>13</sup> hatthina samāgacchāmi, bhantena  
pi assena samāgacchāmi, bhantena pi vathena samāgacchāmi,  
bhantena pi sakatena samāgacchāmi, bhantena pi purisena  
samāgacchāmi Tassa mayham bhante tasmim samaye  
mussat' eva Bhagavantam ārabha satī, mussatī dhammam  
ārabha satī, mussatī samgham ārabha satī Tassa may-  
ham bhante evam hoti Imamhi cāham<sup>14</sup> sāyanhasamayā<sup>15</sup>  
kālam karēyyam<sup>16</sup>, kā mam' assa gati ko abhisampajāyō ti<sup>2</sup>

<sup>1</sup> B adds ca <sup>2</sup> anava<sup>o</sup> B, <sup>3</sup> otam, B <sup>4</sup> oyam, S

<sup>5</sup> vutta, S <sup>6</sup> B adds ca, S dha <sup>7</sup> B B, add kho

<sup>8</sup> pāpakam, S <sup>9</sup> cūa<sup>o</sup>, S <sup>10</sup> vatthum, B, S

<sup>11</sup> sambādhavibhūham, B, <sup>12</sup> vatthu, B, <sup>13</sup> anāpi, S

<sup>14</sup> cāyam, S <sup>15</sup> samaye, S <sup>16</sup> oyya, B, S

*Mā bhāyi Mahānāma mā bhāyi<sup>1</sup> Mahānāma, apā-  
pakam te maraṇam bhaviṣṣati apāpikā<sup>2</sup> kālammariyā<sup>3</sup> Ca-  
tāhi kho Mahānāma dhammehi samannāgato ariyasāvaho  
nibbānaṇṇo hoti nibbānapono nibbānapabbhāro Katamehi  
catūhi<sup>4</sup>*

*Idhu Mahānāma ariyasāvaho buddhe uveccappasādena  
samannāgato hoti iti pi so Bhagavā ariham | pe<sup>5</sup> | Satthā<sup>6</sup>  
devamanussānaṃ<sup>7</sup> buddho Bhagavā ti Dhamme | pe<sup>7</sup> | Sam-  
ghe | pe<sup>8</sup> | ariyakantehi sīlehi samannagato hoti akhandhi  
pe<sup>9</sup> | samādhisaṁvattamhehi*

*Seyyathā pi Mahānāma nikkho pācīnaṇṇo pācīnapono  
pācīnapabbhāro So mulhi chinno katamena papateyyā ti<sup>10</sup>*

*Yena bhante nanno yena yena yena pabbhāro ti*

*Evam eva kho Mahānāma imehi catūhi dhammehi sam-  
annāgato ariyasāvaho nibbānaṇṇo hoti nibbānapono  
nibbānapabbhāro Mā bhāyi Mahānāma mā bhāyi Mahā-  
nāma, apupakam te maraṇam bhaviṣṣati apupikā kalakariyā  
ti (S V, p 371)*

*Idam vāsanābhagiyam suttam*

*'Sukkhakāmāni bhūtāni yo dandena na himsati  
attano sukham esāno pecca<sup>8</sup> so labhate sukham ti*

(Ud p 12, Dh p 132)

*Idam vā<sup>9</sup>*

*Gummañ<sup>10</sup> ce taramānānam uṇṇu gacchati punyavo  
sabbā tū uṇṇu gacchanti nette uṇṇu gate sati*

*Evam eva manussesu yo hoti setthasammato*

*so ce<sup>11</sup> 'va<sup>12</sup> dhammam carati paḍeva itarā paḍā,*

*sabbam uttham sukham seti vājā ce hoti dhammiko ti*

(A II, p 76 Jāt III, p 111, V, p 168 242)

*Idam vā<sup>13</sup>*

*Bhagavā Sāvattihyam viharati Jetavane Anāthapindikassa  
ārāme Tena kho pana samayena sambhulā bhikkhū Bhaga-*

<sup>1</sup> B<sub>1</sub> adds idam <sup>2</sup> apāpikam, B S

<sup>3</sup> kam, B<sub>1</sub> <sup>4</sup> ayam, B<sub>1</sub>

<sup>5</sup> pa, B <sup>6</sup> om B <sup>7</sup> pa, B B<sub>1</sub>, om. S

<sup>8</sup> pecca, B B<sub>1</sub> <sup>9</sup> B<sub>1</sub> S, in full

<sup>10</sup> gummañ, S

<sup>11</sup> B has ce

1 rato cārahammam karonti nittitacāro Bhagavā tena-  
saccayena cārikam paḥkamissatī ti Tena llo pana sama-  
yama Isidatta Purānā thapatayo<sup>1</sup> Sāhita putrasanti Lena  
ci-d-ea karāṇiyena Assosum llo Isidatta-Purānā thapa-  
tayo 'sambahulū llo bhikkhū Bhagarato cārahammam  
karonti nittitacāro Bhagavā tenāsaccayena cārikam pa-  
hamissatī' ti

Atha llo Isidatta-Purānā thapatayo magge purisa  
thapesum yadū tam anubho purisa pusseyyāsī Bhagavan-  
tam āgacchantam arahantam sammāsambuddham, atha an-  
hākam āroceyyāsī ti Dvīhātīham thito llo so<sup>2</sup> puriso  
addasa Bhagavantam dārato 'va āgacchantam Disiṇṇa  
yena Isidatta Purānā thapatayo ten' upasankhami, upasan-  
hamitvā Isidatta Purāne<sup>3</sup> thapatayo etad aroca ayam  
bhante Bhagavā āgacchati araham sammāsambuddho, yassa  
dāni kalam manūthū ti

Atha llo Isidatta-Purānā thapatayo yena Bhagavā ten'  
upasu kanamsu, upasankhamitva Bhagavantam abhivādētū  
Bhagavantam pitthito pitthito anubandhamsu Atha llo Bha-  
gavā maggā<sup>4</sup> okkamma<sup>1</sup> yen' anātarāni rukkhamaḍḍāni ten'  
upasankhami, upasankhamitvā paṇṇatte āsane nāsī Isidatta-  
Purānā pi llo thapatayo Bhagavantam abhivādētva ekam-  
antam nāsīdamsu Ekamantam nāsinnā<sup>5</sup> llo Isidatta-Pu-  
rānā thapatayo Bhagavantam etad avoca —

Yadū mayam bhante Bhagavantam sunoma 'Sūratthiyā'  
Kosalesu cārikam paḥkamissatī ti, hoti no tasmim samaye  
anattamanatā, hoti domanassam 'dūre no Bhagavā bhu-  
vissatī' ti Yadū<sup>7</sup> mayam bhante Bhagavantam sunoma  
'Sāvutthiyā'<sup>6</sup> Kosalesu cārikam paḥkanto<sup>2</sup> ti<sup>8</sup>, hoti no tasmim  
samaye anattamanatā, hoti domanassam 'dūre no Bhagavā'  
ti Yadū mayam bhante Bhagavantam sunoma 'Kāsīsu  
Magadhīsu cārikam paḥkamissatī' ti, hoti<sup>9</sup> no tasmim sa-  
maye anattamanatā, hoti domanassam 'dūre no Bhagavā

<sup>1</sup> dha°, B, throughout

<sup>2</sup> om B

<sup>3</sup> Purānā, B, <sup>4</sup> magge okkama, S

<sup>5</sup> nāsinnā, all MSS <sup>6</sup> °yam, B,

<sup>7</sup> all MSS add pana

<sup>8</sup> om S

<sup>9</sup> om B,



bhavissatī ti Yadā<sup>1</sup> mayam bhante Bhagarantam sunoma 'Kūsīsu<sup>2</sup> Magadhesu cārikam pakkanto' ti, anappakā no tasmim samaye anattamanatā hoti, anappakam domanassam 'dāre no Bhagavā' ti Yadā mayam bhante Bhagurvantam sunoma 'Magadhesu Kūsīsu cārikam pakkamissati' ti, hoti no tasmim samaye attamanatā, hoti somanassam 'ūsanne no Bhagarā bhavissatī' ti Yadā<sup>3</sup> mayam bhante Bhagarantam sunoma 'Magadhesu Kūsīsu cārikam pakkanto' ti, hoti no tasmim samaye attamanatā, hoti somanassam 'ūsanne no Bhagarā' ti Yadā mayam bhante Bhagurvantam sunoma 'Kosalesu Sāvattīriyam<sup>4</sup> cārikam<sup>5</sup> pakkamissati' ti, hoti no tasmim samaye attamanatā, hoti somanassam 'ūsanne no Bhagavā bhavissatī' ti Yadā<sup>6</sup> mayam bhante Bhagarantam sunoma 'Sāvattīriyam<sup>7</sup> viharatī Jetavane Anāthapindikassa ārāme' ti, anappakā no tasmim samaye attamanatā hoti, anappakam somanassam 'ūsanne no Bhagarā' ti

Tasmā ti ha thaputayo sambādho ghuṇāriṇṇo rajūpatho, abbhokāso pabbajjā alaṇ ca pana 10 thaputayo upparamā-dāyā ti

Atthi llo no bhante<sup>8</sup> etamhā sambādha añño sambādha sambādhataro c'eva sambādhasamikhātataro cā ti

Katamo pana vo thaputayo etamhā sambādha añño sambādho sambādhataro c'eva sambādhasamikhātataro cā ti<sup>9</sup>

Idha mayam bhante yadā rājū Pusenadī<sup>9</sup> Kosalo uyyā-nabhūmim gantukāmo hoti, ye te rājño Pusenadissa<sup>9</sup> Kosalassa nāgā opavuyhā<sup>10</sup> te lappetvā yā tā añño Pusenadissa<sup>9</sup> Kosalassa paṭṭapāṭiyo piyā manāpā tāsam<sup>11</sup> ekam purato eham pacchato msūlūpema Tāsam llo pana bhante bhaginīnam evarūpo gandho hoti, seyyathā pi nāma gandhaka-randahassa tāra d'eva vuvāriyamānassa, yathā tam rājā-rahena gandhena vibhūsitānam Tāsam llo pana bhante bhaginīnam evarūpo kāyasamphasso<sup>12</sup> hoti, seyyathā pi

<sup>1</sup> B S add pana

<sup>2</sup> after Ma°, B<sub>1</sub>

<sup>3</sup> B<sub>1</sub> adds pana

<sup>4</sup> Sāvattī, B<sub>1</sub> S

<sup>5</sup> om S

<sup>6</sup> all MSS add pana.

<sup>7</sup> Kosalesu Sā°, B<sub>1</sub>

<sup>8</sup> S inserts tasmim samaye, B<sub>1</sub> tasmim ca samaye

<sup>9</sup> Pussenadī, B<sub>1</sub>

<sup>10</sup> opavuyhā, B<sub>1</sub>, S

<sup>11</sup> tā, B<sub>1</sub>

<sup>12</sup> kāyassa samph°, B<sub>1</sub> S

nāma tūhipicuno vā kappāsapicuno vā, yathu tam vājukarūnā  
nam sukkhedhitānam Tasmim llo pana bhante samaye  
nāgo pi rakkhitaḥḥo hoti, tā pi bhaginīyo rakkhitaḥḥo honti,  
attā pi rakkhitaḥḥo<sup>1</sup> hoti Nu<sup>2</sup> llo pana mayam bhante<sup>3</sup>  
abhiñāma tāsū bhaginīsū pāpakam cittaṃ, uppiḍentā<sup>4</sup>  
Ayaṃ llo no bhante etamhā sambādhā anno sambādhō  
sambādhataro c'eṇ<sup>5</sup> sambādhūsamkhātataro cū ti

Tasmā ti hu thapatayo sambādhō gharāvāso vājāputtho,  
abblekāsō pabbajjā alaṇ ca pana iō thapatayo appamādiḍḍya  
Catūhi llo thapatayo dhammehi samannāgato ariyasāraho  
sotāpanno hoti avinipātadhammo nīyato sambodhipurāyano  
Katamehi catūhi<sup>6</sup>

Idhu thapatayo sūtarū ariyasāraho buddhe aveccappasā  
dena<sup>7</sup> samannāgato hoti iti pi so Bhagarū araham<sup>8</sup> | pe<sup>9</sup>  
Satthā<sup>10</sup> devamanussānam<sup>11</sup> buddho Bhagarū ti Dhamme<sup>12</sup>  
Samghe<sup>13</sup> iṇyatamulāmaccherena cetasā aṅgāram<sup>14</sup> aṇḍā-  
raṇḍi, muttacāyo piyuturāni vossaggarato yūcayoyo dāna-  
samūbhāgarato<sup>15</sup>

Inehi llo thapatayo catūhi dhammehi samannāgato ariya  
sāraho sotāpanno hoti avinipātadhammo nīyato sambodhi-  
purāyano Tumhe llo thapatayo buddhe aveccappasādena  
samannāgatā iti pi so Bhagarū araham<sup>16</sup> | pe<sup>17</sup> | Satthā<sup>18</sup>  
devamanussānam<sup>19</sup> buddho Bhagarū ti Dhamme<sup>20</sup>  
Samghe<sup>21</sup> Yaṃ llo pana hiṇci kule deyyadhammam,  
subbim tam appatvibhattam silāantehi kalyāṇadhammehi  
Tam kim maññatha thapatayo, kaṭi uya te Kosalesu ma-  
nussā ye tumhākam samasamā, yad idam dānasamūbhā-  
gehī ti<sup>22</sup>

Lābhā no bhante suladdham no bhante, yesam no Bha-  
garū eram jūnāti ti (S V, p 348 sqq)

Idam vā<sup>23</sup>

<sup>1</sup> °tabbā, S <sup>2</sup> no, B <sup>3</sup> °to, B S

<sup>4</sup> B<sub>1</sub> adds sambādhō <sup>5</sup> avacca°, B<sub>1</sub>

<sup>6</sup> om B<sub>1</sub> S <sup>7</sup> pa, B <sup>8</sup> om B <sup>9</sup> ca, B<sub>1</sub>

<sup>10</sup> ca | pe | B<sub>1</sub> <sup>11</sup> aṅgāram, B<sub>1</sub>

<sup>12</sup> B Com add appatvibhattam <sup>13</sup> om B S

<sup>14</sup> pa, B B<sub>1</sub> <sup>15</sup> pa, B<sub>1</sub> <sup>16</sup> B S in full

*Ēhapuppham<sup>1</sup> pūṇitvānu<sup>1</sup> saḥassakappakhotiyo  
dere c'eva munisso ca sesena parimibhito ti<sup>1</sup>*

Idam 170<sup>1</sup>

*Assatthe<sup>5</sup> haritobhā<sup>5</sup>e samvū ālhamhi pūḍape  
cham buddhagatum sammam alabhim<sup>6</sup> 'ham patissato<sup>7</sup>  
Aja timsam tato kuppū nābhijānāmm duggutam<sup>8</sup>  
tisso vjū sacchikatū tassā<sup>9</sup> suññāya vāsānā<sup>10</sup> ti*

Idam 170<sup>11</sup>

*Pindāya Kosulam puram pūvīsi<sup>12</sup> ayyapuggalo  
anukampako pūiebhattam tanhāmgātuno<sup>13</sup> muni  
Pūvissassa vatamsako [hatthi]<sup>14</sup> sabbaṇuppheti 'lamhato,  
so addassāsi<sup>15</sup> sambuddham bhikkhusamghapū alkhata<sup>16</sup>  
Pavasantam vājamagge<sup>17</sup> devamanussapūṇitam<sup>18</sup>  
hattho<sup>19</sup> cittam pasādetvā sambuddham upasūḥham  
So [tam] vatamsakam sualbhim<sup>20</sup> vannaavantam manora-  
mam<sup>21</sup>*

*sambuddhassa<sup>22</sup> upanāmesī<sup>2</sup> pasanno sehi pūmhi<sup>23</sup>  
Tato aggisikkhā ianmā buddhassa lapanantā ā  
sahassā amsi vjū va<sup>24</sup> ohhā nikkhami ananā  
Paḍakkhinam haritvāna sīse ādiccabandhuno  
tikkhattum parivattitvā<sup>25</sup> muddhan<sup>25</sup> anitā adhāyatha<sup>26</sup>  
Idam dīsi ān<sup>27</sup> acchariyam abhutatam lomahansanam  
chamsam cīvaram katvā Ānando etad ābravi<sup>28</sup> —  
Ko hetu sitakammāya<sup>29</sup> byākaroḥ mahāmune,  
dhammā loko bhavissati, kaṇhā<sup>30</sup> vitura<sup>30</sup> no<sup>30</sup> mine  
Yassa<sup>31</sup> tam<sup>31</sup> sabbaḍhammesu sadā nūnam pavuttati*

<sup>1</sup> upphañ ca jiv°, B S      <sup>2</sup> saḥassam kappā°, S

<sup>3</sup> om B S      <sup>4</sup> vāsānā, B<sub>1</sub>, vāsānābhāgiyam, S

<sup>5</sup> assatte, B<sub>1</sub>      <sup>6</sup> °bhi, B<sub>1</sub> Com, °bhi, S      <sup>7</sup> patiyato, B<sub>1</sub>

<sup>8</sup> °ti, B B<sub>1</sub>      <sup>9</sup> tassa, B<sub>1</sub> S      <sup>10</sup> B<sub>1</sub> adīsi vā

<sup>11</sup> vāsānā, B<sub>1</sub> S      <sup>12</sup> pūvissati B<sub>1</sub> S      <sup>13</sup> °tako, S Com

<sup>14</sup> hattho, S      <sup>15</sup> addassāsi, S, B<sub>1</sub> adds nam

<sup>16</sup> pūie°, B      <sup>17</sup> °maggena, all MSS      <sup>18</sup> °mānusa°, B

<sup>19</sup> hatthā, S, hattho, B<sub>1</sub>      <sup>20</sup> suati, S      <sup>21</sup> °āmmam, B<sub>1</sub>

<sup>22</sup> sambuddhassa panā°, B<sub>1</sub>      <sup>23</sup> pūmibhi, B

<sup>24</sup> vā, all MSS      <sup>25</sup> °vattetvā, B<sub>1</sub>, °vaddetvā, S<sub>1</sub>

<sup>26</sup> muddhi°, B<sub>1</sub>, buddhantā°, S      <sup>27</sup> °vāna, B<sub>1</sub> S, dīsi vā, B

<sup>28</sup> ābravi, S      <sup>29</sup> °kammassa B

<sup>30</sup> kankhavatāno, B<sub>1</sub>, also S has vatāno, °kham vi°, Com

<sup>31</sup> yass' etam, S

kankhavamatikāma<sup>1</sup> therāna āmanāsa etad ābrāsi —

Yo so Ānanda paṇiso mayi cittaṃ pasādayi  
cutunāsīti kappāni duggatāni<sup>2</sup> na gamissati  
Deresu devasobhaggam dībbam rajjam pasāsiya  
manujesu manujando rāpā ratthe bhāṇissati<sup>3</sup>  
So caṇṇiṃ pabbajitā sacchidatāna<sup>4</sup> dhammatam<sup>5</sup>  
paccakabuddho dhūtarāgo Vatamsako [nāma] bhāṇissati  
N'atthi ette pasannamhi appakā nāma dīkhhunā  
Tathāgate vā sambuddhe atha vā tassa sārāhe  
Evaṃ acintiyā buddhā buddhadhammā acintiyā  
acintiyā<sup>6</sup> pasannānaṃ pāho<sup>7</sup> hoti acintiyō ti  
Idam vā<sup>8</sup>

Idhāham bhikkhāre chaṇṇam puggalam evaṃ cetosā ecto  
paṇicca buddhacakkhūnā evaṃ pajānāmi, yutha lho ayaṃ  
puggalo vīyati yaṇ ca patipadam patipanno yaṇ ca maggam  
samāyūlho, imasmim cāyaṃ samaye kālāṃ karēyya yathā-  
bhūtam nikkhitto eṇaṃ sange Tvaṃ hīssa hetu<sup>9</sup> Cittaṃ  
hi 'ssa<sup>10</sup> bhikkhāre pasāditam, cūṭappasādahetu eṇaṃ pana  
evaṃ idh' ekacco kāyassa bhedaṃ parāmanurūpāṇi sugatāni<sup>11</sup>  
saggam lokam upapajjeyyā ti

Etam attham Bhūgarā avoca Tatth' etam<sup>12</sup> itī<sup>13</sup> muccati  
Pasannacittam nātoṇa ekaccaṃ idha puggalaṃ  
ctam attham vīyākāsi Satthā bhikkhūna<sup>14</sup> santehe  
Imasmim<sup>15</sup> cāyaṃ<sup>16</sup> samaye kālāṃ karēyyātha<sup>17</sup> puggalo  
saggasmim<sup>18</sup> upapajjeyya cittaṃ hi 'ssa<sup>19</sup> pasāditam  
Cūṭappasādahetū hi saltā gacchanti sugatāni  
yathābhatam nikkhipeyya evaṃ evaṃ<sup>20</sup> tathā idho  
kāyassa bhedaṃ sappaṇiṇo saggam so upapajjati ti

Ayaṃ pa attho utto Bhāṇavatū, itī me sūtan ti (Cf

It p 13 sq)

Idam vā<sup>21</sup>

<sup>1</sup> kankhā°, S, kankhū°, B <sup>2</sup> °ti, B<sub>1</sub>

<sup>3</sup> caṇṇ°, all MSS against the metre

<sup>4</sup> °katā, B B<sub>1</sub> Com, B adds ca <sup>5</sup> dhammāni, B Com

<sup>6</sup> °yesu, B<sub>1</sub> S <sup>7</sup> vīpāko B<sub>1</sub> S <sup>8</sup> B<sub>1</sub> S in full

<sup>9</sup> °assa, B<sub>1</sub> <sup>10</sup> atth' etam, S <sup>11</sup> om B<sub>1</sub> S

<sup>12</sup> °nam, B<sub>1</sub> S <sup>13</sup> imasmim vāye, B<sub>1</sub> <sup>14</sup> °ka°, B<sub>1</sub>

<sup>15</sup> saggamhi, B <sup>16</sup> taññissa B<sub>1</sub> <sup>17</sup> etam, S

*Suramachadanam nāram nāri āruyha tittasi<sup>1</sup>  
 ogūhase pokkharanun<sup>2</sup> padmam<sup>3</sup> chindasi pāninā (V V p 4)  
 Kena te tūdiso vanno ānubhūvo jūtī ca te  
 uppayanti ca<sup>4</sup> te bhogā ye keci munas'icchitā  
 pucchitā<sup>5</sup> derate samsu, hissa hammass' uham phalam<sup>6</sup> —  
 Sā deratā attamanā deratājena pucchitā  
 pañham putthā<sup>7</sup> viyākāsi<sup>8</sup> Sakkassa iti me sutam<sup>9</sup>  
 Iddhānapatirpannāham<sup>10</sup> disvā thūpam manoranam<sup>11</sup>  
 tāttha cittam pasādesi<sup>12</sup> Kassapassa yasassino  
 padmapapphehi<sup>13</sup> pūjesi<sup>14</sup> pasannā sehi pānhi<sup>15</sup>  
 Tass' eka hammassa phalam vipāho  
 etādisam<sup>16</sup> katapunnā labhanti<sup>17</sup> ti*

Idam vā<sup>18</sup>

*Dānakathā sūlakathā sagga-kathā puññakathā puññavipū-  
 kahathā ti<sup>19</sup>*

Idam vā<sup>20</sup>

*Api cāpi pamsuthūpesu uddissakatesu<sup>21</sup> dasabaladharānam  
 tattha pi kāram katvā saggesu narā pamodenti<sup>22</sup> ti<sup>23</sup>*

Idam vā<sup>24</sup>

*Deraputtasārānam sabbhe subhugasanthitā<sup>25</sup>  
 udakena pamsu<sup>26</sup> temetvā thūpam iddheta<sup>27</sup> Kassapam  
 Ayam sugatte<sup>28</sup> sugatassa thūpo  
 mahesino dasabaladhammacārino<sup>29</sup>  
 yasmim<sup>30</sup> ime deramanuṇṇā pasannā  
 kāram karonto<sup>31</sup> jarāmaranā pamuccare ti<sup>32</sup>*

Idam vā<sup>33</sup>

*Ullāram vata<sup>34</sup> tam<sup>35</sup> āsi yūham thūpam<sup>36</sup> mahesino*

<sup>1</sup> oti, B S <sup>2</sup> om, all MSS <sup>3</sup> padumam, B, S

<sup>4</sup> om S <sup>5</sup> pucchā, S <sup>6</sup> byā°, B,

<sup>7</sup> sutam, B, <sup>8</sup> addhāham patir°, S,

<sup>9</sup> iammam, B, <sup>10</sup> oti, B, S

<sup>11</sup> padmu°, B, paduma°, S, padumma°, B,

<sup>12</sup> osim, B, <sup>13</sup> obhi, B, om B <sup>14</sup> oṣā, S

<sup>15</sup> oti (without ti), S <sup>16</sup> B, S in full

<sup>17</sup> vāsanā, B, S, <sup>18</sup> udissa°, B, <sup>19</sup> mod°, B,

<sup>20</sup> vo vāsanābhāgi, S <sup>21</sup> obhava°, S <sup>22</sup> oṣu, B,

<sup>23</sup> vaddhedhi, S <sup>24</sup> sugate, B <sup>25</sup> odhāmino, B

<sup>26</sup> tasmim, B <sup>27</sup> oti, S <sup>28</sup> vantam, S

<sup>29</sup> iūpam, B,

appalāni ca cattāri malāni ca abhiropayī  
 Aya timsa<sup>1</sup> tato happā nābhijānāmi duggatim  
 imipātāmi na gacchāmi thūpam piyevā Suttuno tī<sup>2</sup>  
 Idam vā<sup>3</sup>

Buttimsalakkhanadharassa<sup>4</sup> vijitavajjassa, lokanāthassa  
 sataśahassa<sup>5</sup> happe mudito thūpam apūyesi<sup>6</sup> Yam mayā  
 posutā<sup>7</sup> punnam tena ca punnena derasobhaggaṃ rajjāmi  
 ca<sup>8</sup> kāritāmi unāgantūna imipātāmi Yam cakkhu<sup>9</sup> adanta<sup>10</sup>  
 danakassa sāsane panhitaṃ, tathā cittaṃ, tam me sabbaṃ  
 luddham, vimuttacitt'amihi vidhūtaletā tī

Idam vā<sup>11</sup>

Sāmākaputtodanamattam eva hi<sup>12</sup>  
 paccakubuddhasmim<sup>13</sup> adāsi dakkhinam  
 vimuttacitte akhile anāsavo  
 amaraññamhi<sup>14</sup> asangamūnise  
 Tusmim<sup>15</sup> ca okappayī<sup>16</sup> dhammam uttamam  
 tusmim<sup>17</sup> ca dhamme punnhesi<sup>18</sup> mūnasam  
 eam ikaññi<sup>19</sup> me samjamo siyā  
 bhavo ludassu<sup>20</sup> pi ca mū apakkharū  
 Tuss' eia hammaṣṣa vipākato aham  
 sahaṣṣakkhattum Kūṇṇasūpapajjatha  
 dīghāyukhesu amamesu pāṇsu<sup>21</sup>  
 vīsesagūṃsi<sup>22</sup> ahīnagūṃsi<sup>23</sup>  
 Tuss' eia hammaṣṣa vipākato aham  
 sahaṣṣakkhattum tulasopapajjatha  
 vicitramūlūbharaṇānulepīsu  
 vīsatthahāyūpagato yasassīsu  
 Tuss' eia hammaṣṣa vipākato aham  
 vimuttacitto akhilo anāsavo  
 imehi me antumadehadhāṇibhi<sup>24</sup>

<sup>1</sup> timsam, S, tisan, B, <sup>2</sup> oti B,  
<sup>3</sup> om S, <sup>4</sup> vāsana, S, <sup>5</sup> bāttisa°, B, bāttinsa°, B,  
<sup>6</sup> °sah issam, B, <sup>7</sup> pūyesi S, <sup>8</sup> °ta, B,  
<sup>9</sup> om B, <sup>10</sup> cakkhu, B B, <sup>11</sup> ti, B,  
<sup>12</sup> °buddhamhi, B, <sup>13</sup> °iamhi, S, <sup>14</sup> tasmi, B B,  
<sup>15</sup> °hi, S, <sup>16</sup> panadhiemi, S, <sup>17</sup> °iñhi, B,  
<sup>18</sup> kudāsu, B, Com omits pi, <sup>19</sup> °nīsu, S Com  
<sup>20</sup> °misu, B B, <sup>21</sup> °nīsu, Com, <sup>22</sup> °dhāṇi, S

saṃvāgamo<sup>1</sup> āsī hitāhitāsūhi  
 Paccakkham khimam avoca Tathagato [jino]  
 saṃvāgato sīlanto<sup>2</sup> yad icchati  
 yathā yathā me manasā<sup>3</sup> vicintitum  
 tathā<sup>4</sup> samuddham, ayaṃ antimo bhāro ti<sup>5</sup>

Idam vā<sup>6</sup>

Ekatimsamhi kappamhi jino anejo  
 anantadassī bhagarā Sikkhī ti  
 tassāpi rājā bhātā<sup>7</sup> Sikkhandi<sup>8</sup>  
 buddhe ca dhamme ca abhiwasanno  
 Parimibbutē lohanāyākamhi<sup>9</sup>  
 thūpam s'akāsī upulam mahantam  
 samantato gārutikam<sup>10</sup> mahesino  
 derātiderassa naruttamassa  
 Tasman manusso balim ābhūhā<sup>11</sup>  
 puggayha jātisu manam pahattho  
 vātena pupphum patitassa eham  
 tāham gahetvāna<sup>12</sup> tass' ev adāsī<sup>13</sup>  
 So mam avocābhiwasannacitto<sup>14</sup>  
 tuyham<sup>15</sup> eva<sup>15</sup> etam<sup>16</sup> puppham dadāmi<sup>17</sup>  
 tāham gahetvā abhinopayesi<sup>18</sup>  
 puppappunam buddham anussaranto

Ajja timsam<sup>19</sup> tato kappā<sup>20</sup> nābhijānāmi duggatim<sup>21</sup>  
 vimpitān ca na gacchāmi, thūpapūjāy<sup>22</sup> idam phulan ti  
 Idam vū<sup>23</sup>

Kapilam nāma nagaram suvibhattam mahāpatham  
 ākinnam iddham phitān<sup>24</sup> ca Brahmadattassa rājino  
 Kummāsam<sup>25</sup> vikkim<sup>25</sup> tattha Pañcālānam puruttame

<sup>1</sup> °gate, S      <sup>2</sup> °bhi, B<sub>1</sub>      <sup>3</sup> silāto, B<sub>1</sub>  
<sup>4</sup> mā°, S      <sup>5</sup> om S      <sup>6</sup> vāsanā, S  
<sup>7</sup> bhāhā, B<sub>1</sub>      <sup>8</sup> Sikkhī ti, B<sub>1</sub>, Sikkhī ti, B  
<sup>9</sup> °kam pi, B<sub>1</sub>      <sup>10</sup> °takam, S      <sup>11</sup> °ti, S, °ha, Com  
<sup>12</sup> °tvā, B<sub>1</sub>      <sup>13</sup> °im, B      <sup>14</sup> avocāti°, B<sub>1</sub>, S  
<sup>15</sup> tuyh' eva, B<sub>1</sub>, S      <sup>16</sup> ekam, S  
<sup>17</sup> dadāsi, B<sub>1</sub>, idāsi, S      <sup>18</sup> °sipp, B<sub>1</sub>  
<sup>19</sup> timsa, B, tisan, B<sub>1</sub>      <sup>20</sup> kappe, B<sub>1</sub>  
<sup>21</sup> °ti, B<sub>1</sub>, om B      <sup>22</sup> °pūjā, S      <sup>23</sup> pitañ, S  
<sup>24</sup> kummāsam, B B<sub>1</sub>      <sup>25</sup> vikkim, B<sub>1</sub>, vikkim, S

so 'ham addassi<sup>1</sup>; sambuddham uparittam yasassinam  
 Huttam uttam pasādetvā<sup>2</sup> nimmittā<sup>3</sup> niruttamam  
 Arittam dhammabhāṭṭam yam me gehasum<sup>4</sup> vjyatha  
 Tato ca kattiho<sup>5</sup> punno punnamāsi upattitū  
 navam dussayugam gayha Arthassopanāmmay<sup>6</sup>  
 Pasannacittam natvāna patigunha niruttamo  
 anukampako<sup>7</sup> kāruniko tanhānighātano<sup>8</sup> muni  
 Tūham kammam karitrāna kalyāṇam buddhavanantam  
 dehe c' eva munusse ca sandhāritvā<sup>9</sup> tato cuto  
 Bārānasijam nagare setthissa ekaputtiko  
 addhe kulasum upparijj<sup>10</sup> pānelu ca piyataro  
 Tato ca vinutām putto dāraputtēna codito  
 pāsādū oruhitāna sambuddham upasankhami<sup>11</sup>  
 So me dhammam adesayi anukampāya Gotamo  
 dukkham dukkhasamuppadam dukkhassa ca atikkhamam<sup>12</sup>  
 Ariyam 'tthangham<sup>13</sup> maggam dukkhūpasamagāminam  
 cattāri ariyasaccāni mundaḥammam adesayi  
 Tassāham vacanam sutiā viharim<sup>14</sup> sāsane tato  
 sumattham pativijjhāham rattimdivam<sup>15</sup> atandito<sup>16</sup>  
 Ajjhatañ ca bahiddhā ca ye me vijjimsu āsavā  
 sabbe āsava samacchinā na ca upparijjare<sup>17</sup> puna  
 Pariyuntakataṃ dukkham carimo yam samussago  
 jātamaranasamsāro n'atthi dāmi punabbhavo ti  
 Idam vāsanābhāgiyam suttam

4 Tattha katamaṃ nibbedhabhāgiyam suttam?

Uddham adho<sup>18</sup> sabbaḍhi vippamutto<sup>19</sup>

ayam<sup>20</sup> ahasmā<sup>21</sup> ti anānupassī

evam vimutto udātā<sup>22</sup> ogham

atimnapubbam apunabbhavāyā ti (Cf p 63)

Idam nibbedhabhāgiyam suttam

<sup>1</sup> addasim, B, addasāsi, B, <sup>2</sup> smi, B B,

<sup>3</sup> ka, B, S <sup>4</sup> yim, B <sup>5</sup> pam, S

<sup>6</sup> nigghātano, B, S <sup>7</sup> vetvā, S

<sup>8</sup> upapajji, S <sup>9</sup> mim, S <sup>10</sup> okkamanam, B,

<sup>11</sup> ariyā ca atthā, B, ariyā ca atthā, S

<sup>12</sup> ni, B, vihāsi, S <sup>13</sup> rattidā, B,

<sup>14</sup> abantito, B, <sup>15</sup> upa, B B, <sup>16</sup> B, add ca

<sup>17</sup> vimutto, B, <sup>18</sup> ayahasmī, S

<sup>19</sup> tāni, B, udadāti, B,



*Sīlarato Ānanda na cetanā karaniyā 'kinti me avippatisāro jāyeyya' tī Dhammatā esū Ānanda, yam sīlarato avippatisāro jāyeyya*

*Avippatisāro<sup>1</sup> Ānanda na cetanā karaniyā 'kinti me pamojjam<sup>2</sup> jāyeyya' tī Dhammatā esū Ānanda, yam avippatisāro pamojjam<sup>2</sup> jāyeyya*

*Pamuditena Ānanda na cetanā karaniyā 'kinti me pīti jāyeyya' tī Dhammatā esū Ānanda, yam pamuditassa pīti jāyeyya*

*Pīṭimanassa Ānanda na cetanā karaniyā 'kinti me kāyo passambheyya' tī Dhammatā esū Ānanda, yam pīṭimanassa kāyo passambheyya*

*Passaddhakāya<sup>3</sup>sa Ānanda na cetanā karaniyā 'kintāham<sup>3</sup> sukham vedīyeyyan' tī Dhammatā esū Ānanda, yam passaddhakāyo sukham vedīyeyya*

*Sukhino Ānanda na cetanā karaniyā 'kinti me samādhī jāyeyya' tī Dhammatā esū Ānanda, yam sukhino samādhī jāyeyya*

*Samāhīta<sup>4</sup>sa Ānanda na cetanā karaniyā 'kintāham<sup>4</sup> yathābhūtam pajāneyyan' tī Dhammatā esū Ānanda, yam samāhīto yathābhūtam pajāneyya*

*Yathābhūtam pajānatā<sup>5</sup> Ānanda na cetanā karaniyā 'kinti me nibbīdā jāyeyya' tī Dhammatā esū Ānanda, yam yathābhūtam pajānanto nibbīdeyya<sup>5</sup>*

*Nibbindantena Ānanda na cetanā karaniyā 'kinti me vīṭi go jāyeyya' tī Dhammatā esū Ānanda, yam nibbindanto vīṭi go jāyeyya*

*Vīṭi<sup>6</sup> antena Ānanda na cetanā karaniyā 'kinti me vimutti jāyeyya' tī Dhammatā esū Ānanda, yam vīṭi anto vimutteyya*

*Vimuttēna Ānanda na cetanā karaniyā 'kinti me vimutti-ñānadassanam uppaṇṇeyya' tī Dhammatā esū Ānanda, yam vimuttassa vimuttiñānadassanam uppaṇṇeyya<sup>6</sup> tī (Cf A V, p 2 sq, 312 sq)*

Idam n<sup>o</sup> 7

<sup>1</sup> cā, B

<sup>2</sup> pāmujjam, B

<sup>3</sup> kintāyam B<sub>1</sub>, kinti<sup>1</sup>ham, S

<sup>4</sup> kintāyan, B<sub>1</sub>

<sup>5</sup> nibbīdeyya, B<sub>1</sub>

<sup>6</sup> upaṇṇ<sup>o</sup>, B<sub>1</sub>, upapa<sup>o</sup>, B

<sup>7</sup> B<sub>1</sub>, S in full

*Yādā hare pātubharanti dhammā* \*  
*ātāpino jhāyato brāhmanassa*  
*ath' assa hantvā vapayanti sabbā*  
*yato payānūti sahetudhamman ti* (Vin I, p 2,  
 Ud p 1)

Idam n<sup>o</sup> 1

*Yādā hare pātubharanti dhammā*  
*ātāpino jhāyato brāhmanassa*  
*ath' assa hantvā vapayanti sabbā*  
*yato khuyam paṇḍitānam ariṇi ti* (Vin I, p 2,  
 Ud p 2)

Idam n<sup>o</sup> 2

*Kim nu kujjhasi mū kujjasi*  
*akkodho<sup>3</sup> Tissa te iṇam*  
*kodhamānamulkkhavinayattam<sup>4</sup> hi<sup>5</sup>*  
*Tissu brahmacariyam iussati ti* (S II, p 282)

Idam n<sup>o</sup> 3

*Kulāham Nandam passeyyam ānāṇum<sup>6</sup> pamsukūlikam*  
*aññātunchenū yāpentum kāmesu anapakkhinan ti* (S II, \*  
 p 281)

Idam n<sup>o</sup> 4

*Kim su jhivā<sup>7</sup> sukham seti<sup>8</sup> kim su jhivā<sup>9</sup> na socati<sup>10</sup>*  
*kiss' assa<sup>11</sup> ekadhammassa iadham iocesi Gotamā ti? —*  
*Kodham jhivā<sup>12</sup> sukham seti kodham jhivā<sup>13</sup> na socati*  
*kodhassa visamūlissu madhmagassā<sup>14</sup> brāhmanū*  
*iadham ariyā pasamsanti tam<sup>15</sup> hi<sup>16</sup> jhivā<sup>17</sup> na socati ti*  
 (S I, p 161)

Idam n<sup>o</sup> 5

*Kim<sup>18</sup> sū<sup>19</sup> hane uppatitam<sup>20</sup> kim<sup>21</sup> su jātam vinodaye*  
*hi<sup>22</sup> c'assa<sup>23</sup> jayathe dhūo kissūbhūsamuyo sukho<sup>24</sup> —*

<sup>1</sup> S in full

<sup>2</sup> nibbe, S

<sup>3</sup> akodho, S

<sup>4</sup> vinayanattam, S, vinayanattam, B,  
<sup>5</sup> ti, B, <sup>6</sup> ari, S <sup>7</sup> jhivā, Com, chivā, B, chetvā, B S

<sup>8</sup> sehi, B

<sup>9</sup> jhivā, B, chivā, B, chetvā, S

<sup>10</sup> socanti, B,

<sup>11</sup> kiñ c'assa, B, S

<sup>12</sup> jhivā, B, chivā, B, chetvā, S

<sup>13</sup> magassā, S

<sup>14</sup> samvī, S

<sup>15</sup> ki, B B, su, ill MSS

<sup>16</sup> uppat, B Com, upat, S, upatt, B,

<sup>17</sup> ki, B,

<sup>18</sup> ki ca su, B

*Kodhum hane uppatitam<sup>2</sup> iāgam jātum vinodaye  
avijam pujahe<sup>2</sup> dhīro saccābhisamayo sukho ti*

Idam n<sup>o</sup> 4

*Sattiyā viya omattiko dayhamāne<sup>5</sup> ra<sup>3</sup> matthahe  
hāma āgapahānāya sato bhikkhu paribbaje<sup>6</sup> —  
Sattiya viya omattiko dayhamāne<sup>5</sup> va<sup>3</sup> matthahe  
sukkhāyaditthipahānāya sato bhikkhu paribbaje ti*

(S I, p 13 53)

Idam n<sup>o</sup> 4

*Khayantī nīcāyā sabbe patanantā samussayā<sup>8</sup>  
sabbesam maraṇam āyamma sabbesam jīvitam<sup>9</sup> addhuvam<sup>9</sup>  
Etam bhayam<sup>10</sup> maraṇam pekkhamāno  
paññāna khayātha<sup>11</sup> sukhāvahāna<sup>12</sup>  
Khayanta<sup>13</sup> nīcāya sabbe patanantā samussayā<sup>14</sup>  
sabbesam maraṇam āyamma sabbesam jīvitam addhuvam  
Etam bhayam maraṇam pekkhamāno  
lokaṃsam pujahe santi<sup>15</sup> pekkho ti*

Idam n<sup>o</sup> 4

*Sukham sayantī munayo na te socanti<sup>16</sup> Māvidha<sup>17</sup>  
yesam jhānatam cittaṃ, paññavā susamāhito  
āgāharuṃyo pahatatto ogham tarati duttaram<sup>18</sup>  
vīrato<sup>19</sup> kāmāsaññāya sabbasamyogānātito<sup>20</sup>  
nandibhava<sup>21</sup> parikkhīno<sup>21</sup> so gambhīre na sūdati ti (Cf*

S I, p 53)

Idam n<sup>o</sup> 4

*Saddāhāno arahatam dhammum nibbānapattiyā  
sussusam labhate paññam appamatto vīcakhhuṇo*

<sup>2</sup> uppat<sup>o</sup>, B, upat<sup>o</sup>, B<sub>1</sub> S

<sup>2</sup> apa<sup>o</sup>, B<sub>1</sub>

<sup>3</sup> om B<sub>1</sub>

<sup>4</sup> nibbedha, S

<sup>5</sup> māno, B<sub>1</sub>

<sup>6</sup> oje ti, B<sub>1</sub>

<sup>7</sup> sabbe khayantī, B<sub>1</sub> S (anta)

<sup>8</sup> pam<sup>o</sup>, S, sapamussapaṇṇi, B<sub>1</sub>

<sup>9</sup> ota dhuvam, B<sub>1</sub>

<sup>10</sup> bhaya, B

<sup>11</sup> khayātha, B

<sup>12</sup> sukha<sup>o</sup>, B

<sup>13</sup> sabbe kh<sup>o</sup>, B<sub>1</sub> S

<sup>14</sup> pam<sup>o</sup>, B<sub>1</sub>

<sup>15</sup> santim, B

<sup>16</sup> socenti, S

<sup>17</sup> Madhiva, S

<sup>18</sup> dukkaṇaṃ, B B<sub>1</sub>

<sup>19</sup> vīrato, B B<sub>1</sub>

<sup>20</sup> o<sup>o</sup>tito, B, sabbe s<sup>o</sup>, S

<sup>21</sup> nandibhava<sup>o</sup>, S, nandnāga<sup>o</sup>, B

*Patnūpakārī dhuṇavā utthūtā vīdute dhuṇam  
succena kittim pappoti dadam mittāṃ ganthati<sup>1</sup>  
asmū lokā param lokam evaṃ<sup>2</sup> pecca<sup>3</sup> na socatī<sup>4</sup> ti* (S I, 2,  
p 214sq)

Idam m<sup>o</sup> 5

*Subbaganthapahīnassa vip̐pamuttassa te<sup>6</sup> sufo<sup>7</sup>  
samanassa na tam sādhu yad<sup>7</sup> aññam anusāsati  
Yena kenaci vannaena samāso Sukka jāyati  
na tam aharati sappāñño<sup>8</sup> minasā anukampitum  
Manasā ce pasannena yad<sup>7</sup> aññam anusāsati  
na<sup>9</sup> tena hoti samyutto yānukampā<sup>10</sup> anuddayā ti*  
(S I, p 206)

Idam m<sup>o</sup> 11

*Rāgo ca doso ca kuto nidānā  
arati rati lomahamso kutojā  
kuto samutthāya<sup>12</sup> manovitaḥkā  
humārakā dhuḥkam v' ossajanti<sup>2</sup> —  
Rāgo ca doso ca ito nidānā<sup>13</sup>  
arati rati lomahamso itojā  
ito samutthāya manovitaḥkā  
humārakā dhuḥkam v' ossajanti  
Snehajā<sup>14</sup> attasambhūtā<sup>15</sup>  
nigrodhasseva khandhajā  
puṭhū<sup>16</sup> visattā<sup>17</sup> hāmesu  
mālurā ra vītatā rane  
Ye num pajānanti ito<sup>18</sup> nidānam  
te num vinodenti sunohi yakkha  
te<sup>19</sup> duttaram ogham imam taranti  
atinnupubbam apunabbhavāyā ti* (S I, p 207sq)

Idam m<sup>o</sup> 5

<sup>1</sup> grandh°, B Com, bṛndh°, B,

<sup>2</sup> sa ve, S, evaṃ (=) sa ve Com <sup>3</sup> pacca, B,

<sup>4</sup> °ti (without ti), B, <sup>5</sup> nibbedha, S

<sup>6</sup> desito, S <sup>7</sup> yam, B <sup>8</sup> samp°, B, sap°, S

<sup>9</sup> after tena, B <sup>10</sup> °pi, B,

<sup>11</sup> nibbe, B, nibbedha, S <sup>12</sup> °tthānaya, S

<sup>13</sup> °nam, S <sup>14</sup> senaha°, B, <sup>15</sup> °tth°, B, B,

<sup>16</sup> puṭhu, B S <sup>17</sup> visatthā, B B,

<sup>18</sup> yato, S <sup>19</sup> ti, B, S

*Dukkharam Bhagavā sudukkharam Bhagavā ti*  
*Dukkharam vā pi karonti (Kāmadā ti Bhagavā) sekha<sup>1</sup> sī-*  
*lasamāhitū<sup>2</sup> thitattā-*  
*anāgārīyupetassa<sup>3</sup> tutthi hoti sukhārahū ti*  
*Dullabham Bhagavā yaḍ idam tutthi ti*  
*Dullabham vā pi labhanti (Kāmadā ti Bhagavā) cūṭṭavū-*  
*pasame ratā*  
*yesam<sup>4</sup> dvā ca ratto ca bhāvanāya rato mano ti*  
*Dussamādaham<sup>5</sup> Bhagavā yaḍ idam cūṭṭan ti*  
*Dussamāduham<sup>6</sup> vā pi samāduhanti<sup>7</sup> (Kāmadā ti Bhagavā)*  
*indīyūpasame ratū*  
*te chetvā maccuno jālam ariyā gacchanti Kāmadā ti*  
*Duggamo Bhagavā visamo muggo ti*  
*Duggame visame vā pi ariyā gacchanti Kāmadā*  
*anariyā visame magge papatanti uvamsuā*  
*ariyānaṃ so samo muggo ariyā hi visame samū ti (S I, p 48)*  
 Idam n<sup>o</sup> 7

*Idam hitam Jetvanam isamghanisevitam*  
*āvuttham<sup>8</sup> dhammarājenā pīṭṭasājananam manā*  
*Kumman vjā ca dhammo<sup>9</sup> ca sīlā jīvitam uttamam*  
*etena maccū<sup>10</sup> suyyhanti na gottena dhanena vā*  
*Tasmā hi pandito poso sampassam attham attano*  
*yoniso vicine dhammam evam tuttha visuyhati*  
*Sāriputto<sup>11</sup> va paññāya sīlena<sup>12</sup> upasamena ca*  
*yo pi pāragato<sup>13</sup> bhikkhu etāva<sup>14</sup> paramo sīyā ti (S I,*  
 p 33 sq, 55, cf II, p 277)

Idam n<sup>o</sup> 7

*Atītam nānvāgameyya<sup>14</sup> na patihankhe<sup>15</sup> anāgatam*  
*yaḍ atītam pahīnan tam<sup>16</sup> appallaṇ ca anāgatam*

<sup>1</sup> sekha°, B<sub>1</sub>                      <sup>2</sup> thitattā, S                      <sup>3</sup> anā°, B<sub>1</sub>, S

<sup>4</sup> ca sam, S                      <sup>5</sup> dussamādaham, B<sub>1</sub>

<sup>6</sup> samāduhanti, B<sub>1</sub>                      <sup>7</sup> nibbedha, S

<sup>8</sup> āvuttam, B<sub>1</sub>, āvuttham tam, S

<sup>9</sup> dhammā, B<sub>1</sub>                      <sup>10</sup> mavā, S

<sup>11</sup> sīle, B<sub>1</sub>                      <sup>12</sup> pārag°, B<sub>1</sub>

<sup>13</sup> ettāva, B<sub>1</sub>                      <sup>14</sup> na anā°, B<sub>1</sub>, nanvā°, S

<sup>15</sup> ppattī, B<sub>1</sub>                      <sup>16</sup> ti, S

*Paccuppannañ ca yo<sup>1</sup> dhammam tattha tattha vipassati  
asamhutam<sup>2</sup> asamhupam tum viduā-m-anubhūhaye*

*Ag<sup>3</sup> eia kiccām<sup>4</sup> ātappam<sup>5</sup>, ho jaññā maraṇam sure?  
na hi no samkar<sup>6</sup> antena mahāsenena maccunā*

*Evam ihañi ātūpi ahoṛattam atanditam \**

*tam ve bhudd'ekaratto<sup>6</sup> ti santo ācikkhate munī ti*

*Idam m<sup>7</sup>*

*Cuttā<sup>8</sup> imāni bhikkhave sacchikātabbāni Katamām  
cattāni<sup>9</sup>*

*Atthi bhikkhave dhammā cakkhunū paññāya ca sacchi-  
kātabbā Atthi dhammā satiyā paññāya ca sacchikātabbā  
Atthi dhammā kāyena paññāya ca sacchikātabbā Atthi  
dhammā paññāya veditabbā paññāya ca sacchikātabbā*

*Katame ca bhikkhave dhammā cakkhunū paññāya ca  
sacchikātabbā<sup>2</sup>*

*Diḍḍacakkhu<sup>8</sup> suvisuddham atikkhantamānusakam<sup>9</sup> cakkhu-  
nā paññāya ca sacchikātabbam*

*Katame ca bhikkhave dhammā satiyā paññāya ca sacchi-  
kātabbā<sup>2</sup>*

*Pubbenivāsānussati satiyā paññāya ca sacchikātabbā \**

*Katame ca bhikkhave dhammā kāyena paññāya ca sacchi-  
kātabbā<sup>2</sup>*

*Idhivudhā nirodho kāyena paññāya ca sacchikātabbā*

*Katame ca bhikkhave dhammā paññāya<sup>10</sup> veditabbā  
paññāya ca sacchikātabbā<sup>2</sup>*

*Āsavānam khaye nānam paññāya<sup>10</sup> veditabbam paññāya  
ca sacchikātabban ti (Cf A II, p 182 sq)*

*Idam nibbedhabhāgiyam suttam*

*5 Tattha katamam asekhahāgiyam suttam?*

*Yassa selūpamam cittam thitam<sup>11</sup> nānupakampati*

*vinattam rajanīyesu lopaneyye<sup>12</sup> na kuppati*

*yass' evam bhāvitam cittam kuto nam dukkham essatī ti*

(Ud p 41)

<sup>1</sup> yam, B

<sup>2</sup> ohiām, S

<sup>3</sup> kiccām, B

<sup>4</sup> kātabbam, B<sub>1</sub>

<sup>5</sup> samgaī', S

<sup>6</sup> iato, B<sub>1</sub>

<sup>7</sup> B<sub>1</sub> S in full

<sup>8</sup> cakkhum, S

<sup>9</sup> nussakam, B<sub>1</sub>

<sup>10</sup> B<sub>1</sub> adds ca

<sup>11</sup> oā, B

<sup>12</sup> onīye, B<sub>1</sub>

Idam asekhābhāgiyaṃ suttaṃ

Ājasmato ca<sup>1</sup> Sāriputtassa cārikā dasamam uyyāhara-  
nam kālabbhaṃ ti

Idam asekhābhāgiyaṃ suttaṃ

Yo brāhmanō bāhutaṇṇapādhammo

nihumhko<sup>2</sup> nihhasāvo yatatto<sup>3</sup>

vedantaṇṇā vusitabrahmacariyo<sup>4</sup>

dhammena so brāhmanō<sup>5</sup> brāhmarūdam<sup>6</sup> vaḍeyya

\* yass<sup>7</sup> ussadaṃ n'atthi kuhūci<sup>8</sup> loke ti (Vin I, p 3, Ud  
p 3)

Idam a<sup>9</sup> 3

Bāhuvā pāpahe dhamme ye caranti sudā satā

khīnā<sup>9</sup> samyojanā buddhā te ve lokasmim<sup>10</sup> brāhmanā ti

(Ud p 4)

Idam a<sup>11</sup> 11

Tattha āpo ca pathurī<sup>12</sup> tejo vāyo na gūḍhati (S I,  
p 15, cf D I, p 223)

Na tattha sukkā jotanti ādicco na ppakāsati<sup>13</sup>

na tattha cundimā bhāti<sup>14</sup> tamo tattha na vijjati

Yadā ca uttanā vedī muni monena brāhmano

atha rūpā arūpā ca sukhadukkhā pamuccatī ti

Idam a<sup>15</sup> 14

Yadā sahesu dhammesu pāruṇā hoti brāhmano

atthi etam pisācaṃ ca pakkulaṃ<sup>16</sup> cātūattatī ti (Ud p 5)

Idam a<sup>17</sup> 14

Nābhinandati āyantim<sup>18</sup> pakkhamantim<sup>19</sup> na socati

sangā Sangāmajim<sup>20</sup> muttam<sup>21</sup> tam aham brūmi brāhma-  
nan ti (Ud p 6)

Idam a<sup>22</sup> 14

<sup>1</sup> om B<sub>1</sub>

<sup>2</sup> nihumhuko, B S

<sup>3</sup> yatatto, B<sub>1</sub>

<sup>4</sup> vū<sup>o</sup>, B<sub>1</sub> S

<sup>5</sup> B<sub>1</sub> S add ca

<sup>6</sup> brahmana<sup>o</sup>, B<sub>1</sub>

<sup>7</sup> kuhūci, B<sub>1</sub>, kuhim ca, S, kuhūci, B

<sup>8</sup> asekhābhāgiyaṃ, S

<sup>9</sup> na, B<sub>1</sub>

<sup>10</sup> smi, B B<sub>1</sub>

<sup>11</sup> S in full

<sup>12</sup> pak<sup>o</sup>, B<sub>1</sub>

<sup>13</sup> bhāsati, B<sub>1</sub>

<sup>14</sup> asekhā, S

<sup>15</sup> vakkalam, S

<sup>16</sup> ti, B<sub>1</sub> S

<sup>17</sup> ti, all MSS

<sup>18</sup> jum uttamam, B<sub>1</sub>

*Na udakena sucī<sup>1</sup> hoti bhikkhettha nhāyati paṇo  
yamhi sacraṭṭi ca dhammo ca so sucī so ca bhikkhuno ti* (Ud p 6)

Idam 1<sup>o</sup> 3

*Yindū hare pātubhavantī dhammā  
ātupino jhāyato brāhmanas-a  
vidhūpayam titthati Mārasenam  
surijo va obhāsuyam antahikkhar ti* (Vin I, p 2,  
Ud p 2)

Idam a<sup>o</sup> 3

*Santirūḍḍiyam passatha iriyamānam  
tevrjapattam apahānadhammam,  
sabbāni yogāni upātīratto  
ahincano iriyati pamsukūliko  
Tum devatā sambhulā ulārā  
bhāhmayimānam upasankhamitvā  
ājānuyam<sup>4</sup> jātibalānisedham<sup>5</sup>  
n-idha<sup>6</sup> namassanti pasannacitta —  
Namo te purisajānā nāmo te purisuttama  
yassa tenābhijānāma kim tvam<sup>8</sup> nissāya jhāyissī<sup>9</sup> ti<sup>10</sup>*

Idam a<sup>o</sup> 3

*Sahāyā rat ime bhikkhū cīnaruttam<sup>11</sup> sametikhā  
sameti nesam saddhammo dhamme buddhappaveḍḍite<sup>12</sup>  
Suvinitā Kappinena dhamme ariyappaveḍḍite<sup>13</sup>  
dhūrenti antimam deham jetvā Māram sarāhanan ti*  
(S II, p 285)

Idam 2<sup>o</sup> 3

*Na yidam sīhulam ārabhū na yidam appena thūmasā  
ubbānam adhigantabbam<sup>14</sup> sabbuganthappamocanam<sup>15</sup>*

<sup>1</sup> sucīno, S      <sup>2</sup> bhikkhetta, S, pahettha, B,

<sup>3</sup> asekkha, S      <sup>4</sup> nīyam, S

<sup>5</sup> °balam m°, S, °phala°, B, °phalam nisedha, B,

<sup>6</sup> nilam, S      <sup>7</sup> ki, B, B, has kimhi for kim tvam.

<sup>8</sup> ti, S      <sup>9</sup> °tī, B

<sup>10</sup> For the last two verses, see S III, p 91, A V, p 325sq, Thag v 1084, 1179 ab

<sup>11</sup> cūa°, B, S      <sup>12</sup> °buddhapa°, B,      <sup>13</sup> ariyapa°, B

<sup>14</sup> aṅga°, B,      <sup>15</sup> °gandhapa° B



*Ayañ ca dūhāro bhikkhu ayaṃ uttamapariṣo  
 dhammeti antīmam deham jetvā Māraṃ sarāhanan ti*  
 (S II, p 278)

Idam 1°

*Dubbannaḷo lūhacāvaro Moghañjā sādā sato  
 khināsaro visamyutto katukacco anāsavo  
 tevijo iddhipatto ca ctopariyāyakovidō (cf S I, p 146)  
 dhammeti antīmam deham jetvā Māraṃ sarāhanan ti*

Idam 2°

*Tathāgato bhikkhāre araham sammāsambuddho rūpassa  
 nibbidū vāgā nirodhā anuppadā vimutto sammāsambuddho  
 ti vuccati Bhikkhu pi bhikkhave paññāvimutto rūpassa  
 nibbidū vāgā nirodhā anuppadā vimutto paññāvimutto ti  
 vuccati Tathāgato bhikkhave araham sammāsambuddho  
 vedanāya 4 saññāya samkhārinam viññānassa  
 nibbidū vāgā nirodhā anuppadā vimutto sammāsambuddho  
 ti vuccati Bhikkhu pi bhikkhave paññāvimutto 5 viññā-  
 nassa nibbidū vāgā nirodhā anuppadā vimutto paññā-  
 vimutto ti vuccati Tattha bhikkhave ho viśeso ho adhippā-  
 yoso kim nānākaranam Tathāgatassa arahato sammāsam-  
 buddhassa paññāvimuttena bhikkhunā ti?*

*Bhayaṃammūlakā no bhante dhammā 6*

*Tathāgato bhikkhave araham sammāsambuddho anuppan-  
 nassa maggussa uppādetū asaṃjātassa maggassa saṃjānetū  
 anakkhātassa maggassa akkhātū maggaññū maggavulū  
 maggaḷovidō Maggaññū ca bhikkhave etarahi sūvakā  
 viharanti pacchāsamannāgutā*

*Ayaṃ kho bhikkhave viśeso ayaṃ adhippāyoso idam nā-  
 nākaranam Tathāgatassa arahato sammāsambuddhassa pañ-  
 ñāvimuttena bhikkhunā ti (S III, p 65 sq)*

Idam asekhabhāgiyam suttam

6 Tattha katamaṃ saṃkilesabhāgiyañ ca vāsanābhāgi-  
 yañ ca suttam?

<sup>1</sup> asekhā, S

<sup>2</sup> pariya ko°, B

<sup>3</sup> anupadā, B throughout

<sup>4</sup> la, B<sub>1</sub>

<sup>5</sup> pa, B

<sup>6</sup> pe, B<sub>1</sub>

*Channam ativassati vivatam nātivassati*

*tasmā channam vivaretha, evam tam nātivassatī<sup>1</sup> ti* (Ud  
p 56)

Channam ativassati ti samkilesa Vivatam nāti-  
vassati ti vīsanī Tasmā chaunam vivaretha, evam  
tam nātivassati ti ayam samkilesa ca vīsanī ca

Idam samkilesabhāgiyañ ca vīsanībhāgiyañ ca suttam  
*Cuttāro 'me<sup>2</sup> mahāiāya puggalā santo sammajjamānā lo-  
hasmim Katame cuttāro<sup>3</sup>*

*Tamo tamapariāyano, tamo jotipariāyano, joti tamapariā-  
yano, joti jotipariāyano ti* (A II, p 85)

Tatthi yo ca puggalo joti tamapariāyano yo ca puggalo  
tamo tamapariāyano, ime die puggalā samkilesabhāgiyā  
Yo ca puggalo tamo jotipariāyano yo ca puggalo joti joti  
pariāyano, ime die puggalā vīsanībhāgiyā<sup>4</sup>

Idam samkilesabhāgiyañ ca vīsanībhāgiyañ ca suttam  
7 Tattha katvānam samkilesabhāgiyañ ca nibbedhabhā-  
giyañ ca suttam<sup>5</sup>

*Na tam dalham bandhanam āhu dhīnā*

*yad āyasa<sup>6</sup> dāruyam pabbajan ca*

*sāntarattā manikundalesu*

*puttesu dāresu ca yā apekkhā<sup>7</sup> ti* (S I, p 77, Dh  
v 345, Jāt II, p 140)

Ayam samkilesa

*Etam dalham bandhanam āhu dhīnā*

*ohārinam sūtilam duppamūnam*

*etam pi chetvāna paribbajanti*

*unapekkhino kāmasukham pachāyā<sup>8</sup> ti* (S I, p 77,  
Dhp v 346, Jāt II, p 140)

Ayam nibbedho

Idam samkilesabhāgiyañ ca nibbedhabhāgiyañ ca suttam

*Yañ ca bhikkhave ceteti yañ ca pahappeti yañ ca ami-  
seti, ārammanam etam hoti viññānassa thitiyā Ārammane  
satī patitthū<sup>9</sup> viññānassa hoti Tasmim patitthite viññāne*

<sup>1</sup> 'oti (without ti), S

<sup>2</sup> om S

<sup>3</sup> B, add's ti

<sup>4</sup> ay°, Com

<sup>5</sup> apekkhā, B,

<sup>6</sup> om B,

<sup>7</sup> B inserts tassa

va ūlhe āyati punabbha<sup>1</sup>ābhinnabbatti<sup>2</sup> hoti. Āyati punabbha-  
ābhinnabbattiyā<sup>3</sup> sati āyati jātiya<sup>4</sup> āmarānasokapā<sup>5</sup> uderadu<sup>6</sup>kkha-  
domanassūpāyāsā sambharanti. Eram etassa kevalassa dukkhakkhandhassa samudayo hoti.

No ce bhikkhave ceteti no ce<sup>7</sup> pahappeti<sup>8</sup> atha ce anuseti<sup>9</sup>,  
ārammanam etam hoti vinūṇassa<sup>10</sup> thitiyā. Ārammane sati pa-  
tittihā<sup>11</sup> vinūṇassa<sup>12</sup> hoti. Tasmim<sup>13</sup> patittihite vinūṇe<sup>14</sup> va ūlhe āyati  
punabbha<sup>15</sup>ābhinnabbatti<sup>16</sup> hoti. Āyati punabbha<sup>17</sup>ābhinnabbattiyā<sup>18</sup>  
sati āyati jātiya<sup>19</sup> āmarānasokapā<sup>20</sup> uderadu<sup>21</sup>kkha<sup>22</sup>domanassūpā-  
yāsā sambharanti. Eram etassa kevalassa dukkhakkhandhassa  
samudayo hoti ti (S II, p 65)

Ayam samskilesa

Yato ca bhikkhave no ca<sup>1</sup> ceteti no ca<sup>2</sup> hāpeti no ca  
anuseti, ārammanam etam na hoti vinūṇassa<sup>3</sup> thitiyā.  
Ārammane asati patittihā<sup>4</sup> vinūṇassa<sup>5</sup> na hoti. Tasmim<sup>6</sup>  
apatittihite vinūṇe<sup>7</sup> aru<sup>8</sup> ūlhe āyati punabbha<sup>9</sup>ābhinnabbatti<sup>10</sup>  
na<sup>11</sup> hoti. Āyati punabbha<sup>12</sup>ābhinnabbattiyā<sup>13</sup> asati āyati jāti-  
ya<sup>14</sup> āmarānasokapā<sup>15</sup> uderadu<sup>16</sup>kkha<sup>17</sup>domanassūpāyāsā<sup>18</sup> nirujjhan-  
ti. Eram etassa kevalassa dukkhakkhandhassa nirodho hoti  
ti (S II, p 65 sq)

Ayam nibbedho

Idam samskilesa<sup>1</sup> bhāgiya<sup>2</sup> ca nibbedhabhāgiya<sup>3</sup> ca sutta<sup>4</sup>m

8 Tattha kītamam samskilesa<sup>1</sup> bhāgiya<sup>2</sup> ca<sup>3</sup> sekhabhāgi-  
ya<sup>4</sup> ca sutta<sup>5</sup>m?

Samuddo samuddo ti kko bhikkhave assuturā puthujjano  
bhāsati. N'eso bhikkhave<sup>1</sup> ariyassa vinaye samuddo, mahā<sup>2</sup>  
eso bhikkhave<sup>3</sup> uddaka<sup>4</sup> āsī mahā uddakamā<sup>5</sup> o. Cakkhum<sup>6</sup> bhik-  
khave<sup>7</sup> purisassa samuddo, tassa nūpamayo vego ti<sup>8</sup> (S IV,  
p 157)

Ayam samskilesa

Yo tam nūpamayam vegam sahati, ayam ruccati bhikkhave  
atāri cakkhu<sup>1</sup> samuddam sa-ūmim<sup>2</sup> sāvattham sagaham<sup>3</sup>-

<sup>1</sup> ca, S

<sup>2</sup> seti, S

<sup>3</sup> all MSS insert tassa

<sup>4</sup> om B, S

<sup>5</sup> ce, B, S

<sup>6</sup> tad, B, S

<sup>7</sup> om S

<sup>8</sup> hoti, S

<sup>9</sup> cakkhu, B, S

<sup>10</sup> om B

<sup>11</sup> om, B, S

<sup>12</sup> samgaham, B

sarākkhasam<sup>1</sup> tanno pūrangato<sup>2</sup> thule titthati brāhmano ti  
(S IV, p 157)

Ayam asakkho

Sotam bhikkhave | pe<sup>3</sup> | ghānam jvāhō lāyo<sup>4</sup>  
mano bhikkhave purisassa samuddo, tassa dhammamayo  
rego ti (S IV, p 157)

Ayam samkilesa

Yo tam dhammamayam regam sahati, ayam vuccati  
bhikkhave atāri mano samuddam sa-ūmm<sup>5</sup> sāuttam suga-  
ham<sup>6</sup> sarākkhasam tanno pūrangato<sup>2</sup> thule titthati brāhmano  
ti (S IV, p 157)

Ayam asakkho

Idam avoca Bhagavā, idam vati āna<sup>7</sup> Sugato athāpuram  
etad avoca Satthā —

Yo imam samuddam sagaham sarākkhasam

sa-ūmm<sup>8</sup> bhayam dutturam<sup>9</sup> accatāri

sueduntagū rusetubrahmacariyo<sup>10</sup>

lokantagū pūrangato<sup>2</sup> ti vuccati ti (S IV, p 157)

Ayam asakkho

Idam samkilesabhāgiyañ ca asakkabhāgiyañ ca suttam

Cha yime<sup>11</sup> bhikkhave balisā lokasmim anayūya sattānam  
byāpādūya<sup>12</sup> pānīnam Katame cha<sup>2</sup>

Santi bhikkhave cakkhuvīññeyyā rūpā itthā kantā manāpā  
piya rūpā kāmūpasamhitā rajanīyā Tañ ce bhikkhu abhi-  
nandati abhinodati ajjhosāya<sup>13</sup> titthati, ayam vuccati bhik-  
khave bhikkhu gilabaliso Māussa anayam āpanno byasanam  
āpanno yathākāmam karanīyo pāpimato

Santi bhikkhave sotavīññeyyā saddā | pe<sup>14</sup> | ghāna vīññeyyā  
gandhā jvāhā vīññeyyā rasā lāyavīññeyyā photthabbā  
manovīññeyyā dhammā itthā kantā manāpā piya rūpā  
kāmūpasamhitā rajanīyā Tañ ce bhikkhu abhinandati abhi-

<sup>1</sup> sa, B<sub>1</sub>      <sup>2</sup> pūrag<sup>o</sup>, S

<sup>3</sup> pa, B B<sub>1</sub>      <sup>4</sup> pe, S      <sup>5</sup> om<sub>1</sub>, S

<sup>6</sup> ogeham, B<sub>1</sub>

<sup>7</sup> vatā, B      <sup>8</sup> om<sub>1</sub>, B<sub>1</sub>, umm<sub>1</sub>, S

<sup>9</sup> dukkaṭam, B<sub>1</sub>      <sup>10</sup> vū<sup>o</sup>, S

<sup>11</sup> me, S      <sup>12</sup> odhāya, B

<sup>13</sup> ajjhosā, S      <sup>14</sup> pa, B B<sub>1</sub>, om S

vadati ajhosāya titthati, ayam vuccati bhikkhave bhikkhu  
gilabaliso Mā'assa anayam āpanno byasanam āpanno yathā-  
hāmam karanīyo pāpimato ti (Cf S IV, p 159)

Ayam samkilesa

Santi ca<sup>1</sup> bhikkhave caikkhu aññeyyā rūpā itthā kantā  
manāpā piya-ūpā kāmūpasamhitā rajanīyā Tañ ce bhikkhu  
nābhinandati nābhivadati na<sup>2</sup> ajhosāya titthati, ayam  
vuccati bhikkhave bhikkhu na gilabaliso Mā'assa abhedī  
balisam paribhedī balisam na anayam āpanno na byasanām  
āpanno na yathāhāmam karanīyo pāpimato<sup>3</sup>

Santi ca bhikkhave sotavāññeyyā saddā [ pe<sup>4</sup> ] ghāna-jvāhā-  
kāya-manovāññeyyā dhanmā itthā kantā manāpā piya-ūpā  
kāmūpasamhitā rajanīyā Tañ ce bhikkhu nābhinandati  
nābhivadati na<sup>5</sup> ajhosāya titthati, ayam vuccati bhikkhave  
bhikkhu na gilabaliso Mā'assa abhedī balisam paribhedī  
balisam na anayam āpanno na byasanam āpanno na yathā-  
hāmam karanīyo pāpimato ti (S IV, p 159)

Ayam asekho

Idam samkilesabhāgiyañ ca asekhābhāgiyañ ca suttam

9 Tattha katamam<sup>6</sup> samkilesabhāgiyañ ca nibbedhabhā-  
giyañ ca asekhābhāgiyañ ca suttam<sup>7</sup>

\* Ayam lolō santāpajāto phassapureto<sup>8</sup> idam<sup>9</sup> vadati attano  
yena yena hi maññanti<sup>9</sup>, tato tum hoti aññathā  
Aññathābhāvi<sup>10</sup> bhavasatto<sup>11</sup> loho bhavam<sup>12</sup> evābhinandati  
yad abhinandati tam bhayam, yassa bhāyati tam dukkham ti  
(Ud p 32sq)

Ayam samkilēso.

Bhavappahānāya<sup>13</sup> llo pan' idam bahimacariy im vussati ti  
(Ud p 33)

Ayam nibbedho

<sup>1</sup> S adds kho <sup>2</sup> anayho, S

<sup>3</sup> S adds ti <sup>4</sup> pa, B

<sup>5</sup> om B<sub>1</sub>, n', S <sup>6</sup> om S

<sup>7</sup> parato, B<sub>1</sub>, all MSS, save Com, have passā

<sup>8</sup> bheda, S, logam, Com <sup>9</sup> maññati, B<sub>1</sub>

<sup>10</sup> bhavi, B <sup>11</sup> ayam bhō, B Com

<sup>12</sup> bhavarāgam, B<sub>1</sub> <sup>13</sup> bhavi°, B, bhavarājakāhāya, S

Ye hi keci samanā iā brāhmanā iā bhārenu bhavassa  
uppanohikkham āhamsu, sabbe te appamuttā bhavasmā<sup>2</sup>  
ti iadāmi Ye iā paṇa keci samanā iā brāhmanā iā vibha-  
vena<sup>3</sup> bhavassa nissaranam āhamsu, sabbe te amissatā bha-  
vasmā<sup>3</sup> ti iadāmi Upadhim hi paticca dukkhānam idam  
sambhoti ti (Ud p 33)

Ayam samkilesa

Sabbupādānakkhayā n'atthi dukkha<sup>4</sup>ssa sambhavo t<sup>5</sup>  
(Ud p 33)

Ayam nibbedho

Lokam imam passu puthu appāya paretam bhūtam bhū \*  
tūratam bhavā appamuttam Ye hi keci bhavā<sup>4</sup> sabbadhi  
sabbatthātūya, sabbe te bhavā amiccā dukkhā upanāma-  
dhammā ti (Ud p 33)

Ayam samkilesa

Etam etam yathābhūtam sammuppannāya<sup>5</sup> passato  
bhavatanhā pahīyati<sup>6</sup> vibhavam nābhānandati  
Sabbaso tanhāsankhaya<sup>7</sup> asesavūgammudho nibbānati ti  
(Ud p 33)

Ayam nibbedho

Tassa nibbutassa bhikkhuno anuppādā punabbhavo nu<sup>8</sup> hoti  
Abhībhūto Māro vyūto sangāmo upaccagā sabbabhavāni tadā  
ti (Ud p 33)

Ayam asekho

Idam samkilesabhāgiyañ ca nibbedhabhāgiyañ ca asekhā-  
bhāgiyañ ca suttam

Cattāro ime bhikkhāre puggalā Kutame cattāro<sup>9</sup>

Anusotagāmi, paṭisotagāmi<sup>8</sup>, thitatto, timo pūrangato  
thāle tithati brāhmano ti (A II, p 5)

Tattha yo 'yam puggalo anusotagāmi, ayam puggalo  
samkilesabhāgiyo Tattha yo 'yam<sup>9</sup> puggalo paṭisotagāmi  
yo ca<sup>10</sup> thitatto<sup>11</sup>, ime dve puggalā nibbedhabhāgiyā

<sup>2</sup> bhavamhā, B, bhavassamā, S

<sup>3</sup> vibhāvena, S <sup>4</sup> bhavamhā, B

<sup>5</sup> bhagavā, B <sup>6</sup> dhamma°, B,

<sup>7</sup> pahinā, B <sup>8</sup> tanhākhayo, B,

<sup>9</sup> om S <sup>10</sup> ca, B, <sup>11</sup> om B,

<sup>12</sup> tattho, B, S

Tattha yo 'y im puggalo tinno pūnangalo thale tittḥati  
bāhmano, vāsam asekho<sup>1</sup>

Idam samkilesabhāgiyaṇ ca nibbedhabhāgiyaṇ ca asckha-  
bhāgiyaṇ ca suttam

10 Tatthā katamam samkilesabhāgiyaṇ ca vīsanābhā-  
giyaṇ ca nibbedhabhāgiyaṇ ca suttam<sup>2</sup>

\* *Chalābhijātayo*

Atthi puggalo kanho kanhābhijātiko kanham dhammam<sup>3</sup>  
abhijāyati Atthi puggalo kanho kanhābhijātiko sukkam  
dhammam abhijāyati Atthi puggalo kanho kanhābhijātiko  
akanham asukkam akanha-asukkavipākam accantam<sup>4</sup>  
nittham<sup>5</sup> nibbānam āvādheti Atthi puggalo sukho sukkābhī-  
jātiko kanham dhammam abhijāyati Atthi puggalo sukho  
sukkābhijātiko sukkam dhammam abhijāyati Atthi puggalo  
sukho sukkābhijātiko akanham asukkam akanha-asukkavī-  
pākam accantam<sup>6</sup> nittham<sup>7</sup> nibbānam āvādheti (Cī A III,  
p 384sq)

Tattha yo ca puggalo kanho kanhābhijātiko kanham  
dhammam abhijāyati yo ca puggalo sukho sukkābhijātiko  
kanham dhammam abhijāyati, ime dve puggalā samkilesa-  
bhāgiyā

Tattha yo ca puggalo kanho kanhābhijātiko sukkam  
dhammam abhijāyati yo ca puggalo sukho sukkābhijātiko  
sukkam dhammam abhijāyati, ime dve puggalā vīsanā-  
bhāgiyā

Tattha yo ca puggalo kanho kanhābhijātiko akanham  
asukkam akanha-asukkavipākam accantam<sup>8</sup> nittham<sup>9</sup> nibbā-  
nam āvādheti yo ca puggalo sukho sukkābhijātiko akanham  
asukkam akanha-asukkavipākam accantam<sup>6</sup> nittham<sup>7</sup> nib-  
bānam āvādheti, ime dve puggalā nibbedhabhāgiyā<sup>10</sup>

Idam samkilesabhāgiyaṇ ca vīsanābhāgiyaṇ ca nibbe-  
dhābhāgiyaṇ ca suttam

*Cuttārimāna bhikkhave sammā Katamā cuttāri<sup>2</sup>*

<sup>1</sup> sekho, B

<sup>2</sup> jātam, S

<sup>3</sup> om S

<sup>4</sup> accanta°, B B<sub>1</sub>, antam, S

<sup>5</sup> ditthim, B

<sup>6</sup> accanta°, B B<sub>1</sub>

<sup>7</sup> accanta°, B<sub>1</sub>

<sup>8</sup> om B

<sup>9</sup> ditthi, B

<sup>10</sup> S adās ti

*Atthi kammam kanham kanhavipākam Atthi kammam sukkam sukkavipākam Atthi kammam kanham<sup>1</sup> sukkam<sup>1</sup> kanhasukkhavipākam Atthi kammam akanham asukham akanha asukkhavipākam<sup>2</sup> kammuttamam kammasccttham kammakkhayāya<sup>3</sup> samvattati (A II, p 230)*

Tattha jañ ca kammam kanham kanhavipākam jañ ca kammam kanham<sup>4</sup> sukkam<sup>4</sup> kanhasukkhavipākam, ayam samkilesa, jañ ca kammam sukkam sukkavipākam ayam vāsanā, jañ ca kammam akanham asukkam akanha asukkhavipākam<sup>5</sup> kammuttamam kammasccttham kammakkhayāya samvattati, va im nibbedho<sup>5</sup>

Idam samkilesabhāgiyañ ca vāsanābhāgiyañ ca nibbedhabhāgiyañ ca suttam

11 Tattha katamam vāsanābhāgiyañ ca nibbedhabhāgiyañ ca suttam?

*Luḍḍhāna mānusattam<sup>6</sup> die kaccam akiccum eia ca sukkaṇṇ<sup>7</sup> c'eia<sup>8</sup> puññāni samyojanavippahānam iā ti Sukkaṇṇ<sup>7</sup> c'eia<sup>8</sup> puññāni ti vāsanī Samyojanavippahānam vī ti nibbedho*

*Puññāni karitvāna sagga<sup>9</sup> saggam vajanī katapūññāni samyojanavippahānā jaiāmaiañ vippamuccanti<sup>10</sup> ti*

Puññāni karitvāna sagga<sup>9</sup> saggam vajanī katapūññāni ti vāsanī Samyojanavippahānā jaiāmaiañ vippamuccanti<sup>11</sup> ti nibbedho<sup>5</sup>

Idam vāsanābhāgiyañ ca nibbedhabhāgiyañ ca suttam

*Die 'māni bhikkhāre padhānāni Katamāya die<sup>12</sup>*

*Yo ca agārasmā anagāriyam<sup>13</sup> palbhaṇṇesu cūṇapinda pitasenāsanagālānapaccayabhessajjapāṇikkhānam pariccejati, yo ca agārasmā anagāriyam<sup>13</sup> palbhaṇṇesu sabbūpadhūpatinisaṅgo tanhakkhayo vāṇo nuodho nibbāna<sup>14</sup> ti (Cf A I, p 49)*

<sup>1</sup> kanhasukkam, B <sup>2</sup> B S insert kammam

<sup>3</sup> 'ekkhayā, S <sup>4</sup> kanhasukkam, B, om B<sub>1</sub>

<sup>5</sup> B<sub>1</sub> S add ti <sup>6</sup> mānusattam, S <sup>7</sup> sa°, B<sub>1</sub> S

<sup>8</sup> ñeva, B<sub>1</sub> <sup>9</sup> sagga, B

<sup>10</sup> °ti (without ti), B<sub>1</sub>, vimuccanti, S <sup>11</sup> vimuccanti, S

<sup>12</sup> anā°, B<sub>1</sub> <sup>13</sup> nam (without ti), B<sub>1</sub>



Tattha vo agāṇismā anagāṇiyam pabbajjitesu cīvarapin  
dāpita<sup>1</sup> - | pe<sup>2</sup> | parikkhītiṃ pariccijjati, ayam vāsana<sup>3</sup>, yo<sup>3</sup>  
agāṇasmī anagāṇiyam pabbajjitesu sabbūpadhūpatinissaggo  
tanhakkhayo vuttho mudho nibbīnam, yam nibbedho<sup>4</sup>

Idam vīśanābhāgiyaṃ ca nibbedhabhāgiyaṃ ca suttaṃ

Tattha tanhāsankilesabhāgiyam suttaṃ tanhīpakken'  
eva maddisattham<sup>5</sup> Tīhi tanhāhi kīmatanhīya bhava-  
tanhīya vibhavatanhāya, yena yena vī panā vatthunā  
ajjhositā<sup>6</sup>, tena ten' eva<sup>7</sup> maddisattham<sup>5</sup> Tassa<sup>8</sup> vitthāro  
chattimsa tanhātilmijjī<sup>9</sup> vuccatīti

Tattha dīṭṭhisankilesabhāgiyam suttaṃ dīṭṭhipakken'  
eva maddisattham<sup>5</sup> Ucccheda sīssatena, yena yena vā pana  
vatthunī dīṭṭhivasena abhinivisati 'idam eva saccam  
mogham aññān' ti, tena ten' eva maddisattham<sup>5</sup> Tassa<sup>10</sup>  
vitthāro dvāsaṭṭhi dīṭṭhiṭṭhi

Tattha<sup>11</sup> duccarīṭṭhisankilesabhāgiyam suttaṃ cetanāya<sup>12</sup>  
cetisakakammena<sup>13</sup> maddisattham<sup>14</sup>, tīhi duccarīṭṭhi kā  
yaduccarītena vacīduccarītena manoduccarītena Tassa  
vitthāro dasa akusalakammāpatī (Cf p 95sq)

Tattha tanhīvodānabhāgiyam suttaṃ samāthena maddi-  
sattham<sup>14</sup>, dīṭṭhivodānabhāgiyam suttaṃ vipāssanāya maddi-  
sattham<sup>14</sup>, duccarīṭṭhivodānabhāgiyam suttaṃ sucarītena<sup>15</sup>  
maddisattham<sup>11</sup>

*Tiṃ akusalamūlāni      Tiṃ kīssa hetu<sup>2</sup>      Samsāraṃ  
nibbattiyā tathā nibbatte samsāre kīyaduccarītam      kā-  
yasucarītam      vacīduccarītam      vacīsucarītam  
manoduccarītaṃ      manosucarītam*

*Iminā asubhena<sup>16</sup> kammavipākēna idam bālulakkhanam  
nibbattati ti*

<sup>1</sup> ote, S

<sup>2</sup> pa, B, la, B<sub>1</sub>

<sup>3</sup> ayam, S

<sup>4</sup> B, adds ti    <sup>5</sup> maddisattham, B,    <sup>6</sup> ajjhā<sup>o</sup> B, ajjhosana, S.

<sup>7</sup> S adds vatthunī    <sup>8</sup> tassā B, B<sub>1</sub> S add tanhāya

<sup>9</sup> tanhāya jhā<sup>o</sup>, S    <sup>10</sup> tassā, B S

<sup>11</sup> om B<sub>1</sub> S    <sup>12</sup> B<sub>1</sub> adds ca

<sup>13</sup> cetayitvā ca na kammena, B<sub>1</sub> S (S omits na before kammena)

<sup>14</sup> maddisattham, B<sub>1</sub>

<sup>15</sup> S adds manoduccarītena

<sup>16</sup> asutena, B<sub>1</sub>, S has kammēna asubhāvīpākēna for asu<sup>o</sup> kamma<sup>o</sup>

Idam samkilesabhāgiyam suttam

*Iminā subhato kammavipākena idam mahāpurisalakkha-  
nam nibbattati ti*

Idam viśanābhāgiyam suttam

Tattha samkilesabhāgiyam suttam catūhi kilesabhūmihi  
niddisatabbam anusayabhūmiyī, paṇyutthānabhūmiyā, sam-  
yojanabhūmiyī, upādānabhūmiyī

Sānusayassa paṇyutthānam jāyati, paṇyutthito samyuj-  
jati,<sup>1</sup> samyujjanto upādiyati

Upādānapaccayī bhavo, bhavapaccayā jāti, jātipaccayā  
jarīmaṇiṇasokāpāyadevadukkhādomanassūpyāsā sambha-  
vanti. Evaṃ etaṣṣa kevalassa dukkhakkhandhasa samu-  
dayo hoti

Imāhi catūhi kilesabhūmihi sabbe kilesā samgaham sam-  
osaṇam gacchanti

Idam samkilesabhāgiyam suttam

Viśanābhāgiyam suttam tihi sucaṇṭhehi niddisatabbam<sup>2</sup>  
Nibbedhābhāgiyam suttam catūhi saccehi niddisatabbam<sup>3</sup>  
Asekhi bhāgiyam suttam tihi dharmamehi niddisatabbam<sup>4</sup>  
Buddhadhammehi paccakabuddhadhammehi sāvaka bhūmiyā  
jāyavisaye niddisatabbam<sup>5</sup> ti

12 Tattha katame atthānasa mūlapīḍi?

\*

Lokikam lokuttaram lokikaṇ ca lokuttaraṇ ca, sattā-  
dhitthānam dhammādhitthānam sattādhitthānaṇ ca dham-  
mādhitthānaṇ ca, ñānaṇ ñeyyam ñānaṇ ca ñeyyaṇ ca,  
dassanaṇ bhāvanā dassanaṇ ca bhāvanā ca, sakavācanam  
paravācanam sakavācanaṇ ca paravācanaṇ ca, viśajja-  
niyam<sup>6</sup> avissajjanīyam viśajjanīyaṇ ca avissajjanīyaṇ ca,  
kammam vipāko kammaṇ ca vipāko ca, kusalam akusalam  
kusalaṇ ca akusalaṇ ca, anuññātam paṭikkhittam anuññā-  
taṇ ca paṭikkhittaṇ ca, tvaṇ ca tvaṇ ca

a) Tattha katamam lokikam?

*Na hi pāpam<sup>7</sup> katam<sup>8</sup> kammam sajjam<sup>9</sup> khamam ca muccati<sup>10</sup> \*  
dahantam bālam anreṭi bhasmāchanno ca pāvaho<sup>11</sup> ti*

(Dhp v 71)

<sup>1</sup> niddisā, B.

<sup>2</sup> viśa, B. B. *throughout*

<sup>3</sup> pāpakam tam, B. <sup>4</sup> sajjā, B. B. Com. <sup>5</sup> pāpako, S

Idam lokikam

*Cattā'* imāni bhikkhave agatigamānāni<sup>1</sup> Sabbam<sup>2</sup> | pe<sup>3</sup> |  
mhiyate tassa yaso kālupakkhe va candimā ti  
(A II, p 18)

Idam lokikam

*Attā'* ime bhikkhave lokudhammā Katume attā?<sup>4</sup>  
*Lābho alābho yaso ayaso nindā pasamsā sukkham dukkham*  
*Ime llo bhikkhave attā lokudhammā ti* (A IV, p 157)

Idam lokikam

b) Tattha katamāni lokuttarāni?

*Yass'* indriyāni samathangatāni

*assū<sup>4</sup> yathā<sup>5</sup> sārathinā sudantū*

*pahīnamānassa anāsavassa*

*devā pi tassa pihayanti tādāno ti* (Dhp v 94,  
cf Thag v 205)

Idam lokuttarāni

*Pañc'* imāni bhikkhave indriyāni lokuttarāni Katamāni  
*pañcā<sup>6</sup>*

*Saddhindriyam viriyendriyam<sup>6</sup> satindriyam samādhindri-*  
*yam paññendriyam*

*Imāni llo bhikkhave pañc' indriyāni lokuttarāni ti* (Cf  
S V, p. 193)

Idam lokuttarāni

Tattha katamāni lokikāni ca lokuttarāni cī?

*Laddhāna mānusattam<sup>7</sup> dve hiccāni ahiccāni eva cū ti* (Cf  
p 159)  
*dve gāthā<sup>8</sup> -*

*Yam iha<sup>9</sup> sukiccaṇ<sup>9</sup> c'eva puññāni ti ca puññāni*  
*kaṇṭvāna saggā saggam vajanti katapuññā ti ca,*  
*idam lokikam Yam iha<sup>10</sup> samyojanavippahānam vā*  
*ti ca samyojanapahānā jaiāmaṇānā vippamuccanti<sup>11</sup>*  
*ti ca, idam lokuttarāni*

Idam lokikāni ca lokuttarāni ca

<sup>1</sup> B<sub>1</sub> S *add* ti

<sup>2</sup> sabba, B B<sub>1</sub>

<sup>3</sup> pa, B B<sub>1</sub>

<sup>4</sup> yassā, B

<sup>5</sup> iathī, B<sub>1</sub>

<sup>6</sup> after satī<sup>9</sup>, B<sub>1</sub>

<sup>7</sup> tanusattam, S

<sup>8</sup> imā, S

<sup>9</sup> sa<sup>9</sup>, B<sub>1</sub> S

<sup>10</sup> idam, S

<sup>11</sup> vimu<sup>9</sup>, S, °muttantī (without ti), B<sub>1</sub>.

*Viññāne hi bhikkhāre āhāre sati nāmarūpassa arakkhanti  
hoti Nāmarūpassa arakkhantiyā sati punabbhāro hoti  
Punabbhāre sati jāti hoti Jātiyā sati jarāmaranasokapa-  
ridera dukkha domanassūpāyāsā sambharanti Evam etassa  
kevalassa dukkha khandhassa samudayo hoti \**

*Seyyathā pi bhikkhāre mahārakkho, tassa yāni c'eva mu-  
lāni adho gamāni yāni ca tīrīyam gamāni, sabbāni tāni  
uddham ojam abhiharanti, evam hi so bhikkhāre mahā-  
rakkho tudāhāro tudupādāno evam dīgham addhānam  
tittheyya evam eva kho bhikkhāre viññāne āhāre sati  
nāmarūpassa arakkhanti hoti Sabbam | pe<sup>1</sup> | Eram<sup>2</sup> etassa  
kevalassa dukkha khandhassa<sup>2</sup> samudayo hoti ti (Cf S II,  
p 92sq)*

Idam lokikam

*Viññāne ce bhikkhāre āhāre asati nāmarūpassa arakkhanti  
nu hoti Nāmarūpassa arakkhantiyā asati punabbhāro nu  
hoti Punabbhāre asati jati na hoti Jātiyā asati ja-  
rāmaranasokaparidera dukkha domanassūpāyāsā nirupphanti  
Evam etassa kevalassa dukkha khandhassa nirodho hoti*

*Seyyathā pi bhikkhāre mahārakkho, atha puna so āga cheyya  
kuddālapitakam<sup>3</sup> ādāya, so tam rakkham mūle chindeyya  
mūle chetvā parikkhaneyya<sup>4</sup> parikkhanitvā<sup>4</sup> mūlāni. uddha-  
reyya antamaso ussānūlamattūni<sup>5</sup> pi, so tam rakkham  
khandākkhandikam chindeyya khandākkhandikam chetvā phā-  
leyya phāletvā sakalīkam sakalīkam karēyya sakalīkam sa-  
kalīkam<sup>6</sup> karitvā<sup>7</sup> rūtātape usoseyya rūtātape usosetvā  
aggīnā daheyya aggīnā dahitvā mamsim<sup>8</sup> karēyya mam-  
sim<sup>8</sup> karitvā<sup>9</sup> mahārāte vā opuneyya<sup>10</sup> nadīyā vā sīghasotāya<sup>11</sup>  
parāheyya, evam hi so bhikkhāre mahārakkho ucchinnamūlo  
assa tālāvatthukato anabhāram<sup>12</sup> kato<sup>13</sup> āyatam<sup>14</sup> anuppāda  
dhammo evam eva kho bhikkhāre viññāne āhāre asati*

<sup>1</sup> pa, B B, <sup>2</sup> om B

<sup>3</sup> kudāla°, B, kutāla°, B, <sup>4</sup> palm kh°, B,

<sup>5</sup> nil°, S <sup>6</sup> om S

<sup>7</sup> katvī, S <sup>8</sup> °si, S, B, has °sim and °si

<sup>9</sup> karitvā cori, from karitvā, S <sup>10</sup> oph°, B

<sup>11</sup> singha°, B B, <sup>12</sup> °bhavam, B

<sup>13</sup> gato, S <sup>14</sup> °ti, B,

nāmarūpassu aruhanti<sup>1</sup> na<sup>1</sup> hoti<sup>1</sup> nāmarūpassu<sup>1</sup> avahhan-  
tiyā asuti Sabbam | pe<sup>2</sup> | Eram<sup>3</sup> etassu<sup>3</sup> herulassa<sup>3</sup> dukkha-  
kkhandhussu mroddho hoti ti (Cf S II, p 93)

Idam lokuttaram

Idam lokikāñ ca lokuttarāñ cī

c) Ttthā katamam sattādhutthānam<sup>2</sup>

Sabbū disū anupariyāmanā cetasū

nei' apbhagū piyatarāma<sup>4</sup> attanā hīraci

eram piyo puthu attā paresam

tasmī na himse param attakāmo<sup>5</sup> ti (S I, p 75,  
Ud p 47)

Idam sattādhutthānam

Ye kci bhūtā bhavissanti ye ca

sabbe gamissanti pahāya dham

tam sabbam jālikusulo<sup>6</sup> viditvā

ātāpi so<sup>7</sup> brahmacariyam careyyā ti (Ud p 48).

Idam sattādhutthānam

Sattahi bhikkhave angehi samannāgatam kalyānamittam  
api vveciyamānena<sup>8</sup> panūmiyamānena<sup>1</sup> gale pi pamajja-  
mānena<sup>9</sup> yūvajīvam na vyahitabbam

Katamehi sattahi<sup>2</sup>

Piyo ga hoti garu ca bhāvanīyo ca vuttā ca vacanakkhamo  
ca gambhīrañ ca katham kattā na ca atthāne nīyojaho

Imehi kho bhikkhave sattahi | pe<sup>10</sup> | na vyahitabbam

Idam aroca Bhagavā, idam vatvāna Sugato atthāpanam  
etaḍ aroca Sattā —

Piyo<sup>11</sup> garu bhāvanīyo vuttā ca vacanakkhamo

gambhīrañ ca katham kattā na cātthāne<sup>12</sup> nīyojaho

tam mittam mittakāmena yāva jīvam pi seviran ti (Cf.

A IV, p 32)

Idam sattādhutthānam

<sup>1</sup> om S

<sup>2</sup> pa, B<sub>1</sub>, om B

<sup>3</sup> om B

<sup>4</sup> vāviyatarāma, B<sub>1</sub>, piyavaram, S

<sup>5</sup> attha°, S

<sup>6</sup> ekulo, S

<sup>7</sup> jo, B<sub>1</sub>

<sup>8</sup> °ceyamānena, S

<sup>9</sup> panupajja°, B<sub>1</sub>, sanamajja°, B

<sup>10</sup> pa, B B<sub>1</sub>

<sup>11</sup> S adds ca, B, puts ca after garu and repeats it after bhā°

<sup>12</sup> ca a°, B<sub>1</sub>, S

d) Tattha katamam dhammādhutthānam?

*Yān ca kāmasukham loke yaṇ c'udam<sup>1</sup> diviyam<sup>2</sup> sukham  
tanhaḥkhayasukhas<sup>3</sup> c'e l'alam n'aḥghanti<sup>4</sup> solasin<sup>5</sup> ti* (Ud  
p 11, cf MBh XII, 174, 46, 177, 51)

Idam dhammādhutthānam

*Susukham vata nibbānam sammā-ambuddhaśeṣitam  
asokam<sup>6</sup> veyyam khemam yattha dukkham nuḥphoṭi ti*

Idam dhammādhutthānam

Tattha katamam sattādhutthānam ca dhammādhutthā-  
nam ca?

*Mātaṃ piṭaṃ hanti ā rājāno die ēa khattiye  
rattham sāmānam hanti ā ti* (Dhp v 294 a—c)

Idam dhammādhutthānam

*Aniḥho yāti brāhmaṇo ti* (Dhp v 294 d)

Idam sattādhutthānam

Idam sattādhutthānam ca dhammādhutthānam ca

*Cattāro me bhikkhave iddhipādā Katame cattāro?*

*Chandasamādhīpadhānasamkhārasamannāgato<sup>7</sup> iddhipādo  
Viriyu- | pe<sup>8</sup> | cittu<sup>9</sup> | imamsāsamādhīpadhānasamkhāra-  
samannāgato iddhipādo ti* (Ct A II, p 256, IV, p 463sq)

Idam dhammādhutthānam

*So kāye pi cittaṃ samodahati, cittaṃ pi kāyam samodu-  
hati, kāye sukhasaññā<sup>10</sup> ca khusaṇṇa<sup>11</sup> ca okkamitā upa-  
sampajja viharatī ti*

Idam sattādhutthānam

Idam sattādhutthānam ca dhammādhutthānam ca

e) Tattha katamam nānam?

*Yam tam lokuttaram nānam sabbaññā yena ruccati  
na tassa parihūn' atthi sabbakāle parattatī<sup>12</sup> ti*

Idam nānam

<sup>1</sup> cadidam viyam, S, B, has viyam instead of di<sup>o</sup>,  
I have corrected diviyam (B) into diviyam

<sup>2</sup> nāggh<sup>o</sup>, B<sub>1</sub>

<sup>3</sup> so<sup>1</sup>, B<sub>2</sub>

<sup>4</sup> asso<sup>2</sup>, B

<sup>5</sup> opatthāna<sup>o</sup>, B<sub>1</sub> throughout

<sup>6</sup> pa, B B<sub>1</sub>

<sup>7</sup> cittaṃ, B

<sup>8</sup> transposed in B<sub>1</sub>

<sup>9</sup> o<sup>1</sup>ti (without ti), B S

<sup>10</sup> o<sup>1</sup>ti (without ti), B<sub>1</sub>

*Paññā hi setthā lokasmin<sup>1</sup> yāyū<sup>2</sup> nabbhūnagāmini  
yāyū<sup>2</sup> sammappajānati<sup>3</sup> jātimaṇasasamkhayan<sup>4</sup> ti (Cf  
Idam ānānam [It p 35)*

1) Tattha kalamam ñeyyam<sup>5</sup>

*Kittajissāmi 10 suntim<sup>6</sup> (Dhotakū ti Bhagarū)*

*ditthe<sup>6</sup> dhamme anūtiham<sup>7</sup>*

*yam viditva sato cāram*

*tare loke visuttikam*

*Tuñ caham abhinandami*

*mahesi sentim uttamam*

*yam viditvā sato cāram*

*tare loke visuttikam*

*Yam kiñci sampajānāsi<sup>8</sup> (Dhotakū ti Bhagarū)*

*udūham udho tūyāsi<sup>9</sup> cūpi<sup>9</sup> majjhe*

*etam viditvā saṅgo ti loke*

*bhacābhūcāyā māhāsi tanhan ti (S N 11 1066—68)*

Idam ñeyyam

*Catunnam bhikkhave ariyasaccānam ananubodhā appati-  
vedhā evaṃ idam dīgham addhānam sandhūritam samsari-  
tānāmanāñ c'eva tumhākañ ca*

*Tuyidam bhikkhave dukkham ariyasuccam anubuddham  
patividdham, dukkhasamudayo ariyasuccam anubuddham  
patividdham, dukkhanirodho ariyasuccam | pe<sup>10</sup> | dukkham-  
rodhagāminipāṭipadā ariyasuccam anubuddham patividdham  
Ucchinā bhavatanhā lhinā bhavanetti n'atthi dāmi punab-  
bhavo ti.*

*Idam avocā Bhagarū, idam vatāna Sugato athāparam  
etaḍ avoca Satthā —*

*Catunnam ariyasaccānam yathābhūtam adassanā*

*samsitā<sup>11</sup> dīgham addhānam tāsū tāsveva jātisū*

*Tāni etāni dūtthāni bhavanetti samūhatū*

*ucchinna<sup>12</sup> mūlam<sup>12</sup> dukkhassa n'atthi dāmi punabbhavo ti*

(S V, p 481 sq)

<sup>1</sup> °smi, B <sup>2</sup> yāyam, B<sub>1</sub> <sup>3</sup> sammā pa°, B S

<sup>4</sup> jātiyā īmaṇa°, S <sup>5</sup> °ti, B<sub>1</sub> S <sup>6</sup> ditthe 'va, S Com

<sup>7</sup> °kaṇ, B B<sub>1</sub>, anatiḡam, S <sup>8</sup> sañjānāsi, B<sub>1</sub>

<sup>9</sup> yaṃ vā pi, B B<sub>1</sub> S <sup>10</sup> pa, B B<sub>1</sub>

<sup>11</sup> samsaritam, B<sub>1</sub> S <sup>12</sup> ucchinna°, B

Idam ñeyyam

Tattha katamam ñānañ ca ñeyyañ ca?

Rūpam aniccā vedanā aniccā saññā aniccā<sup>1</sup> samkhārā  
aniccā uññānam aniccā tī

Idam ñeyyam

Etāṃ jānam evam passam ariyasāvaho rūpam aniccā tī  
passatī, vedanā<sup>2</sup> aniccā tī passatī, saññā<sup>3</sup> sam-  
khārā<sup>4</sup> uññānam aniccā tī passatī tī

Idam ñānam

So parimuccatī rūpeṇa parimuccatī vedanāya parimuc-  
catī saññāya parimuccatī samkhāreṇa parimuccatī uññā-  
namhā parimuccatī dukkhasmā tī<sup>5</sup> radāmi<sup>6</sup> tī

Idam ñīnāñ ca ñeyyañ ca

Sabbe samkhārā aniccā tī (Dhp v 277 a)

Idam ñeyyam

Yadā paññāya passatī tī (Dhp v 277 b)

Idam ñānam

Atha nibbindatī dukkhe, esa maggo usuddhuyā tī (Dhp  
v 277 c d)

Idam ñānañ ca ñeyyañ ca

Sabbe samkhārā dukkhā tī (Dhp v 278 a)

Idam ñeyyam

Yadā paññāya passatī tī (Dhp v 278 b)

Idam ñānam

Atha nibbindatī dukkhe, esa maggo usuddhuyā tī (Dhp  
v 278 c d)

Idam ñīnāñ ca ñeyyañ ca

Sabbe dhammā anattā tī (Dhp v 279 a)

Idam ñeyyam

Yadā paññāya passatī tī (Dhp v 279 b)

Idam ñānam

Atha nibbindatī dukkhe, esa maggo usuddhuyā tī (Dhp  
v 279 c d)

Idam ñīnāñ ca ñeyyañ ca

<sup>1</sup> om B<sub>1</sub> - °nā, B<sub>2</sub> <sup>3</sup> aniccā, B<sub>1</sub> B<sub>2</sub>

<sup>4</sup> pe, S<sub>1</sub> <sup>5</sup> om B<sub>1</sub>, B<sub>2</sub> has dukkhasmābhivā<sup>6</sup>

<sup>6</sup> °mi (without tī), B<sub>1</sub> S<sub>1</sub>

<sup>7</sup> S continues pe | sabbe dhammā anattā tī



Ye hi keci Sonu<sup>1</sup> samanā iā brāhmanā iā aniccena iñ-  
pena dukkhena viparināmadhammena seyyo 'ham asmī ti  
vā samanupassanti, sudiso ham asmī ti va samanupassanti,  
hīno 'ham asmī ti vā samanupassanti, kim aññatra yathā-  
bhūtassu adassanā<sup>2</sup>

Aniccāya vedanāya aniccāya saññāya , anicchi  
samlhārehi aniccena viññānena dukkhena viparināma-  
dhammena seyyo 'ham asmī ti iā samanupassanti, sudiso  
'ham asmī ti iā samanupassanti, hīno 'ham asmī ti iā  
samanupassanti, kim aññatra yathābhūtassu adassanā ti  
(S III, p 48)

Idam ñeyyam

Ye ca kho keci Sonu samanā vā brāhmanā iā aniccena  
iñpena dukkhena viparināmadhammena seyyo 'ham asmī ti  
pi na samanupassanti, sudiso 'ham asmī ti pi na samanupassanti,  
hīno 'ham asmī ti pi na samanupassanti, kim aññatra yathābhūtassu  
dassanā<sup>2</sup>

Aniccāya vedanāya aniccāya saññāya anicchi  
samlhārehi aniccena viññānena dukkhena viparināma-  
dhammena seyyo 'ham asmī ti pi na samanupassanti, sudiso  
'ham asmī ti pi na samanupassanti, hīno ham asmī ti pi  
na samanupassanti, kim aññatra yathābhūtassu dassanā ti  
(S III, p 18 sq)

Idam ñanam

Idam ñānañ ca ñeyyañ ca

g) Tattha katamañ dassanam?

Yē āryasaccāni vibhāvayanti

gambhīrapuññena sudesitāni

hiñcāpi te honti bhūsam pamattā

na te bharam atthamam ādiyanti<sup>3</sup> ti (Kh P VI,

v 9)

Idam dassanam

Yath' indakhīlo patha'isito<sup>4</sup> siyā

catubbhū vātehi<sup>5</sup> asampakumprīyo

<sup>1</sup> so, S      <sup>2</sup> bhūsam, B B<sub>1</sub>, bhūsappa°, S

<sup>3</sup> °ti (without ti), B, S

<sup>4</sup> °vissito, B<sub>1</sub>, °vim sito, S      <sup>5</sup> vātebhi, Com

tathūpannam sappurissam idāma

yo ariyasaccāni aracca<sup>1</sup> passati ti (Kh P VI, 1 S)

Idam dassanāya

Catūhi bhikkhāre sotāpattiyāngehi samannāgato ariyasā-  
raho āhankhamāno<sup>2</sup> attanā<sup>3</sup> eva attanam byākareyya 'khi-  
nannayo<sup>4</sup> mhi khīnatu acchānayo<sup>5</sup> khīnapettisayo<sup>6</sup> khī-  
nāpāyaduggatirimpāto sotāpanno<sup>7</sup> 'ham asmi arimpāta-  
dhammo<sup>8</sup> nuyato sambodhiparāyaṇo sattakkhattu<sup>9</sup> paramam<sup>10</sup>  
dēve ca munusse ca sandhāritū samsaritū dukkhass' antam  
karissāmī<sup>11</sup> ti<sup>12</sup> Katamehi catūhi<sup>13</sup>

Idha bhikkhāre ariyasārahasa Tathāgato saddhū<sup>14</sup> nirvattā<sup>15</sup>  
patitthutā<sup>16</sup> u allamālayatā asambhāriya<sup>17</sup> samānena eva bhā-  
manena eva dēvena eva Mārenā<sup>18</sup> eva Brahmanā<sup>19</sup> eva kenaci eva  
lokasmin sahadhammena Dhamme<sup>20</sup> kho pana nitthamgato  
hoti<sup>21</sup>, sūkkhātō Bhagavatā dhammo sandittihō akālīko  
chippasiko opanniko<sup>22</sup> paccattam iddhabbo<sup>23</sup> vinnūhi<sup>24</sup> yad  
idam mahānimmaddano | pe<sup>25</sup> | nirvāho nibbānato<sup>26</sup> Saha  
dhammāgō<sup>27</sup> kho pan asā honti itthā<sup>28</sup> honti piyā manāpā-  
gihū<sup>29</sup> c'eva pabbayitā<sup>30</sup> ca Ariyakatūhi<sup>31</sup> kho pana sīlehi  
samannāgato hoti akhandehi acchaddhehi asabulehi akammā-  
sehi bhujassehi<sup>32</sup> vinnūppasatthehi<sup>33</sup> aparāmatthehi<sup>34</sup> samādhi-  
samvattanikehi

Imehi kho bhikkhāre catūhi sotāpattiyāngehi samannāgato  
ariyasāraho āhankhamāno attanā<sup>35</sup> 'va attanam byākareyya  
'khinannayo<sup>36</sup> 'mhi khīnatu acchānayo<sup>37</sup> khīnapettisayo<sup>38</sup>  
khīnāpāyaduggatirimpāto sotāpanno<sup>39</sup> 'ham asmi arimpāta-  
dhammo<sup>40</sup> nuyato sambodhiparāyaṇo sattakkhattu<sup>41</sup> paramam  
dēve ca munusse ca sandhāritū samsaritū<sup>42</sup> dukkhass'  
antam karissāmī<sup>43</sup> ti<sup>44</sup>

<sup>1</sup> vacca, B.

<sup>2</sup> ak°, B.

<sup>3</sup> ca, S

<sup>4</sup> omyo, B.

<sup>5</sup> pitti°, B.

<sup>6</sup> okkhattum paramo, B. S

<sup>7</sup> karissati, S

<sup>8</sup> saddhādhi°, B.

<sup>9</sup> oharayā B

<sup>10</sup> om S

<sup>11</sup> ti S

<sup>12</sup> opineyyiko B

<sup>13</sup> B, adds ti

<sup>14</sup> pa, B

<sup>15</sup> B, adds pa

<sup>16</sup> bhū°, B, pū° B.

<sup>17</sup> upassehi, B.

<sup>18</sup> om B

<sup>19</sup> omyo, B. S

<sup>20</sup> om B. S

<sup>21</sup> karoti, B. S

Idam dassanani

h) Tattha katamā bhāvanā<sup>1</sup>

*Ḥass' indriyāni<sup>2</sup> subhāritāni*

*apphuttam bahiddhā ca sabbaloke*

*niḍḍijjha<sup>3</sup> mam paritā ca loham<sup>4</sup>*

*kālam kankhati bhāritatto<sup>5</sup> sudanto<sup>6</sup> ti* (S N  
v 516)

Ayam bhāvana

*Cattārimāni bhikkhave dhammapadāni Katamāni cattāni<sup>7</sup>*

*Anaḍḍijjā dhammapadam, abyāpādo dhammapadam,*

*sammāsati<sup>8</sup> dhammapadam, sammāsamādhi dhammapadam*

*Imāni kho bhikkhave cattāni dhammapadāni ti* (A II,

p 29)

Ayam bhāvana

Tattha katamaṇi dassanaṇi ca bhāvanā ca?

*Pañca chinde pañca jahe pañca vuttani<sup>9</sup> bhāvaye*

*pañca saṃgātigo<sup>10</sup> bhikkhu oghatanno ti vuccati<sup>11</sup> ti* (S I,  
p 3, Dhṛ v 370)

Pañca chinde pañca jahe ti idam dassanaṇi, pañca  
vuttani<sup>10</sup> bhāvaye pañca saṃgātigo<sup>11</sup> bhikkhu ogha-  
tinno ti vuccati ti ayam bhāvanā

Idam dassanaṇi ca bhāvanā ca

*Tin'imāni bhikkhave indriyāni Katamāni tīni<sup>12</sup>*

*Anaññatānāssāmītindriyam<sup>13</sup> aññindriyam<sup>14</sup> aññātā-*

*vindriyam<sup>15</sup>*

*Katamaṇi ca bhikkhave anaññatānāssāmītindriyam<sup>15</sup>*

*Idha bhikkhave bhikkhu anabhisaṃtassa dāhkhassa ari-*

*yasaccassa abhisamayāya chandam janeti vāyamaṇi vūriyam*

*ārabhati cittaṃ paggaṇhāti padahati<sup>16</sup> Anabhisaṃtassa*

<sup>1</sup> o'ḍha, B,

<sup>2</sup> nibbujjamaṃ, S

<sup>3</sup> lokaṇi ca, B,

<sup>4</sup> bhārito, B S

<sup>5</sup> sunandano, S

<sup>6</sup> samāpatti, S

<sup>7</sup> c'uttani, B B,

<sup>8</sup> o'ko, S, o'to, B,

<sup>9</sup> o'ti (without ti), S

<sup>10</sup> in B this stanza is wanting

<sup>11</sup> o'ko, B, saṃgātiko, S

<sup>12</sup> anaññata°, B, °s amindriyam, B,

<sup>13</sup> aññatāmindriyam, S

<sup>14</sup> aññati°, B S

<sup>15</sup> anaññata°, B

<sup>16</sup> p'ajahati, S

dukkhasamudayas<sup>1</sup>o ariyasaccassa <sup>2</sup> dukkhanirodhas<sup>3</sup>so  
<sup>4</sup> dukkhanirodhagāminiyā patipadāya ariya-saccassa  
 abhisamayāya chandam janeti vāyamanā vāyama ābrahātī  
 cittam paggunhāti padahati-

Idam bhikkhave anānātānindriyam<sup>5</sup> ti

Idam dassanam

Katamañ ca bhikkhave anānindriyam<sup>6</sup>

Idha bhikkhave bhikkhu idam dukkham ti yathābhūtam  
 pajānāti, ayam dukkhasamudayo ti yathābhūtam pajānāti,  
 ayam dukkhanirodho <sup>7</sup> ayam dukkhanirodhagāminipati-  
 padā ti yathābhūtam pajānāti

Idam bhikkhave anānindriyam

Katamañ ca bhikkhave anānātānindriyam<sup>8</sup>

Idha bhikkhave bhikkhu āsavanam khayā anāsavam ceto-  
 vimuttim pañnāvimuttim datthe 'īa dhamme sayam abhiññā  
 sacchikati' ā upasampajja iha<sup>9</sup>ati, 'khīnā jātī va-sitaṃ brah-  
 macariyam katam karāmiyam nāpami itthattāyā' ti pajā-  
 nāti

Idam bhikkhave anānātānindriyam<sup>10</sup> ti

Ayam bhāvanā

Idam dassanañ ca bhāvanā ca

1) Tattha katamam sakavacanam?

Subbapāpa<sup>11</sup>o akāsanam kusala<sup>12</sup>so<sup>13</sup> upasampadā<sup>14</sup>

sacattapariyodāpanam etam buddhūna sāsanaṃ ti

(Dhp v 183)

Idam sakavacanam

Tin imāni bhikkhave bālassa bālulalīhanāni bālani-  
 mittāni bālapadānāni, yehi bālam bālo ti pare sañjānanti  
 Katamāni tīni<sup>15</sup>

Bālo bhikkhave ducintitacintī<sup>16</sup> ca hoti, dubbhāsītābhāsī  
 ca hoti, dukkatahammukhō<sup>17</sup>ī ca hoti

Imāni kho bhikkhave tīni bālasse bālulalīkhanāni bālani-  
 mittāni bālapadānāni<sup>18</sup>

<sup>1</sup> pa, B B, pajahati, S <sup>3</sup> anānātā<sup>19</sup>, B

<sup>4</sup> pa, B B, S <sup>10</sup> <sup>11</sup> <sup>12</sup> <sup>13</sup> <sup>14</sup> <sup>15</sup> <sup>16</sup> <sup>17</sup> <sup>18</sup> <sup>19</sup> <sup>20</sup> <sup>21</sup> <sup>22</sup> <sup>23</sup> <sup>24</sup> <sup>25</sup> <sup>26</sup> <sup>27</sup> <sup>28</sup> <sup>29</sup> <sup>30</sup> <sup>31</sup> <sup>32</sup> <sup>33</sup> <sup>34</sup> <sup>35</sup> <sup>36</sup> <sup>37</sup> <sup>38</sup> <sup>39</sup> <sup>40</sup> <sup>41</sup> <sup>42</sup> <sup>43</sup> <sup>44</sup> <sup>45</sup> <sup>46</sup> <sup>47</sup> <sup>48</sup> <sup>49</sup> <sup>50</sup> <sup>51</sup> <sup>52</sup> <sup>53</sup> <sup>54</sup> <sup>55</sup> <sup>56</sup> <sup>57</sup> <sup>58</sup> <sup>59</sup> <sup>60</sup> <sup>61</sup> <sup>62</sup> <sup>63</sup> <sup>64</sup> <sup>65</sup> <sup>66</sup> <sup>67</sup> <sup>68</sup> <sup>69</sup> <sup>70</sup> <sup>71</sup> <sup>72</sup> <sup>73</sup> <sup>74</sup> <sup>75</sup> <sup>76</sup> <sup>77</sup> <sup>78</sup> <sup>79</sup> <sup>80</sup> <sup>81</sup> <sup>82</sup> <sup>83</sup> <sup>84</sup> <sup>85</sup> <sup>86</sup> <sup>87</sup> <sup>88</sup> <sup>89</sup> <sup>90</sup> <sup>91</sup> <sup>92</sup> <sup>93</sup> <sup>94</sup> <sup>95</sup> <sup>96</sup> <sup>97</sup> <sup>98</sup> <sup>99</sup> <sup>100</sup> <sup>101</sup> <sup>102</sup> <sup>103</sup> <sup>104</sup> <sup>105</sup> <sup>106</sup> <sup>107</sup> <sup>108</sup> <sup>109</sup> <sup>110</sup> <sup>111</sup> <sup>112</sup> <sup>113</sup> <sup>114</sup> <sup>115</sup> <sup>116</sup> <sup>117</sup> <sup>118</sup> <sup>119</sup> <sup>120</sup> <sup>121</sup> <sup>122</sup> <sup>123</sup> <sup>124</sup> <sup>125</sup> <sup>126</sup> <sup>127</sup> <sup>128</sup> <sup>129</sup> <sup>130</sup> <sup>131</sup> <sup>132</sup> <sup>133</sup> <sup>134</sup> <sup>135</sup> <sup>136</sup> <sup>137</sup> <sup>138</sup> <sup>139</sup> <sup>140</sup> <sup>141</sup> <sup>142</sup> <sup>143</sup> <sup>144</sup> <sup>145</sup> <sup>146</sup> <sup>147</sup> <sup>148</sup> <sup>149</sup> <sup>150</sup> <sup>151</sup> <sup>152</sup> <sup>153</sup> <sup>154</sup> <sup>155</sup> <sup>156</sup> <sup>157</sup> <sup>158</sup> <sup>159</sup> <sup>160</sup> <sup>161</sup> <sup>162</sup> <sup>163</sup> <sup>164</sup> <sup>165</sup> <sup>166</sup> <sup>167</sup> <sup>168</sup> <sup>169</sup> <sup>170</sup> <sup>171</sup> <sup>172</sup> <sup>173</sup> <sup>174</sup> <sup>175</sup> <sup>176</sup> <sup>177</sup> <sup>178</sup> <sup>179</sup> <sup>180</sup> <sup>181</sup> <sup>182</sup> <sup>183</sup> <sup>184</sup> <sup>185</sup> <sup>186</sup> <sup>187</sup> <sup>188</sup> <sup>189</sup> <sup>190</sup> <sup>191</sup> <sup>192</sup> <sup>193</sup> <sup>194</sup> <sup>195</sup> <sup>196</sup> <sup>197</sup> <sup>198</sup> <sup>199</sup> <sup>200</sup> <sup>201</sup> <sup>202</sup> <sup>203</sup> <sup>204</sup> <sup>205</sup> <sup>206</sup> <sup>207</sup> <sup>208</sup> <sup>209</sup> <sup>210</sup> <sup>211</sup> <sup>212</sup> <sup>213</sup> <sup>214</sup> <sup>215</sup> <sup>216</sup> <sup>217</sup> <sup>218</sup> <sup>219</sup> <sup>220</sup> <sup>221</sup> <sup>222</sup> <sup>223</sup> <sup>224</sup> <sup>225</sup> <sup>226</sup> <sup>227</sup> <sup>228</sup> <sup>229</sup> <sup>230</sup> <sup>231</sup> <sup>232</sup> <sup>233</sup> <sup>234</sup> <sup>235</sup> <sup>236</sup> <sup>237</sup> <sup>238</sup> <sup>239</sup> <sup>240</sup> <sup>241</sup> <sup>242</sup> <sup>243</sup> <sup>244</sup> <sup>245</sup> <sup>246</sup> <sup>247</sup> <sup>248</sup> <sup>249</sup> <sup>250</sup> <sup>251</sup> <sup>252</sup> <sup>253</sup> <sup>254</sup> <sup>255</sup> <sup>256</sup> <sup>257</sup> <sup>258</sup> <sup>259</sup> <sup>260</sup> <sup>261</sup> <sup>262</sup> <sup>263</sup> <sup>264</sup> <sup>265</sup> <sup>266</sup> <sup>267</sup> <sup>268</sup> <sup>269</sup> <sup>270</sup> <sup>271</sup> <sup>272</sup> <sup>273</sup> <sup>274</sup> <sup>275</sup> <sup>276</sup> <sup>277</sup> <sup>278</sup> <sup>279</sup> <sup>280</sup> <sup>281</sup> <sup>282</sup> <sup>283</sup> <sup>284</sup> <sup>285</sup> <sup>286</sup> <sup>287</sup> <sup>288</sup> <sup>289</sup> <sup>290</sup> <sup>291</sup> <sup>292</sup> <sup>293</sup> <sup>294</sup> <sup>295</sup> <sup>296</sup> <sup>297</sup> <sup>298</sup> <sup>299</sup> <sup>300</sup> <sup>301</sup> <sup>302</sup> <sup>303</sup> <sup>304</sup> <sup>305</sup> <sup>306</sup> <sup>307</sup> <sup>308</sup> <sup>309</sup> <sup>310</sup> <sup>311</sup> <sup>312</sup> <sup>313</sup> <sup>314</sup> <sup>315</sup> <sup>316</sup> <sup>317</sup> <sup>318</sup> <sup>319</sup> <sup>320</sup> <sup>321</sup> <sup>322</sup> <sup>323</sup> <sup>324</sup> <sup>325</sup> <sup>326</sup> <sup>327</sup> <sup>328</sup> <sup>329</sup> <sup>330</sup> <sup>331</sup> <sup>332</sup> <sup>333</sup> <sup>334</sup> <sup>335</sup> <sup>336</sup> <sup>337</sup> <sup>338</sup> <sup>339</sup> <sup>340</sup> <sup>341</sup> <sup>342</sup> <sup>343</sup> <sup>344</sup> <sup>345</sup> <sup>346</sup> <sup>347</sup> <sup>348</sup> <sup>349</sup> <sup>350</sup> <sup>351</sup> <sup>352</sup> <sup>353</sup> <sup>354</sup> <sup>355</sup> <sup>356</sup> <sup>357</sup> <sup>358</sup> <sup>359</sup> <sup>360</sup> <sup>361</sup> <sup>362</sup> <sup>363</sup> <sup>364</sup> <sup>365</sup> <sup>366</sup> <sup>367</sup> <sup>368</sup> <sup>369</sup> <sup>370</sup> <sup>371</sup> <sup>372</sup> <sup>373</sup> <sup>374</sup> <sup>375</sup> <sup>376</sup> <sup>377</sup> <sup>378</sup> <sup>379</sup> <sup>380</sup> <sup>381</sup> <sup>382</sup> <sup>383</sup> <sup>384</sup> <sup>385</sup> <sup>386</sup> <sup>387</sup> <sup>388</sup> <sup>389</sup> <sup>390</sup> <sup>391</sup> <sup>392</sup> <sup>393</sup> <sup>394</sup> <sup>395</sup> <sup>396</sup> <sup>397</sup> <sup>398</sup> <sup>399</sup> <sup>400</sup> <sup>401</sup> <sup>402</sup> <sup>403</sup> <sup>404</sup> <sup>405</sup> <sup>406</sup> <sup>407</sup> <sup>408</sup> <sup>409</sup> <sup>410</sup> <sup>411</sup> <sup>412</sup> <sup>413</sup> <sup>414</sup> <sup>415</sup> <sup>416</sup> <sup>417</sup> <sup>418</sup> <sup>419</sup> <sup>420</sup> <sup>421</sup> <sup>422</sup> <sup>423</sup> <sup>424</sup> <sup>425</sup> <sup>426</sup> <sup>427</sup> <sup>428</sup> <sup>429</sup> <sup>430</sup> <sup>431</sup> <sup>432</sup> <sup>433</sup> <sup>434</sup> <sup>435</sup> <sup>436</sup> <sup>437</sup> <sup>438</sup> <sup>439</sup> <sup>440</sup> <sup>441</sup> <sup>442</sup> <sup>443</sup> <sup>444</sup> <sup>445</sup> <sup>446</sup> <sup>447</sup> <sup>448</sup> <sup>449</sup> <sup>450</sup> <sup>451</sup> <sup>452</sup> <sup>453</sup> <sup>454</sup> <sup>455</sup> <sup>456</sup> <sup>457</sup> <sup>458</sup> <sup>459</sup> <sup>460</sup> <sup>461</sup> <sup>462</sup> <sup>463</sup> <sup>464</sup> <sup>465</sup> <sup>466</sup> <sup>467</sup> <sup>468</sup> <sup>469</sup> <sup>470</sup> <sup>471</sup> <sup>472</sup> <sup>473</sup> <sup>474</sup> <sup>475</sup> <sup>476</sup> <sup>477</sup> <sup>478</sup> <sup>479</sup> <sup>480</sup> <sup>481</sup> <sup>482</sup> <sup>483</sup> <sup>484</sup> <sup>485</sup> <sup>486</sup> <sup>487</sup> <sup>488</sup> <sup>489</sup> <sup>490</sup> <sup>491</sup> <sup>492</sup> <sup>493</sup> <sup>494</sup> <sup>495</sup> <sup>496</sup> <sup>497</sup> <sup>498</sup> <sup>499</sup> <sup>500</sup> <sup>501</sup> <sup>502</sup> <sup>503</sup> <sup>504</sup> <sup>505</sup> <sup>506</sup> <sup>507</sup> <sup>508</sup> <sup>509</sup> <sup>510</sup> <sup>511</sup> <sup>512</sup> <sup>513</sup> <sup>514</sup> <sup>515</sup> <sup>516</sup> <sup>517</sup> <sup>518</sup> <sup>519</sup> <sup>520</sup> <sup>521</sup> <sup>522</sup> <sup>523</sup> <sup>524</sup> <sup>525</sup> <sup>526</sup> <sup>527</sup> <sup>528</sup> <sup>529</sup> <sup>530</sup> <sup>531</sup> <sup>532</sup> <sup>533</sup> <sup>534</sup> <sup>535</sup> <sup>536</sup> <sup>537</sup> <sup>538</sup> <sup>539</sup> <sup>540</sup> <sup>541</sup> <sup>542</sup> <sup>543</sup> <sup>544</sup> <sup>545</sup> <sup>546</sup> <sup>547</sup> <sup>548</sup> <sup>549</sup> <sup>550</sup> <sup>551</sup> <sup>552</sup> <sup>553</sup> <sup>554</sup> <sup>555</sup> <sup>556</sup> <sup>557</sup> <sup>558</sup> <sup>559</sup> <sup>560</sup> <sup>561</sup> <sup>562</sup> <sup>563</sup> <sup>564</sup> <sup>565</sup> <sup>566</sup> <sup>567</sup> <sup>568</sup> <sup>569</sup> <sup>570</sup> <sup>571</sup> <sup>572</sup> <sup>573</sup> <sup>574</sup> <sup>575</sup> <sup>576</sup> <sup>577</sup> <sup>578</sup> <sup>579</sup> <sup>580</sup> <sup>581</sup> <sup>582</sup> <sup>583</sup> <sup>584</sup> <sup>585</sup> <sup>586</sup> <sup>587</sup> <sup>588</sup> <sup>589</sup> <sup>590</sup> <sup>591</sup> <sup>592</sup> <sup>593</sup> <sup>594</sup> <sup>595</sup> <sup>596</sup> <sup>597</sup> <sup>598</sup> <sup>599</sup> <sup>600</sup> <sup>601</sup> <sup>602</sup> <sup>603</sup> <sup>604</sup> <sup>605</sup> <sup>606</sup> <sup>607</sup> <sup>608</sup> <sup>609</sup> <sup>610</sup> <sup>611</sup> <sup>612</sup> <sup>613</sup> <sup>614</sup> <sup>615</sup> <sup>616</sup> <sup>617</sup> <sup>618</sup> <sup>619</sup> <sup>620</sup> <sup>621</sup> <sup>622</sup> <sup>623</sup> <sup>624</sup> <sup>625</sup> <sup>626</sup> <sup>627</sup> <sup>628</sup> <sup>629</sup> <sup>630</sup> <sup>631</sup> <sup>632</sup> <sup>633</sup> <sup>634</sup> <sup>635</sup> <sup>636</sup> <sup>637</sup> <sup>638</sup> <sup>639</sup> <sup>640</sup> <sup>641</sup> <sup>642</sup> <sup>643</sup> <sup>644</sup> <sup>645</sup> <sup>646</sup> <sup>647</sup> <sup>648</sup> <sup>649</sup> <sup>650</sup> <sup>651</sup> <sup>652</sup> <sup>653</sup> <sup>654</sup> <sup>655</sup> <sup>656</sup> <sup>657</sup> <sup>658</sup> <sup>659</sup> <sup>660</sup> <sup>661</sup> <sup>662</sup> <sup>663</sup> <sup>664</sup> <sup>665</sup> <sup>666</sup> <sup>667</sup> <sup>668</sup> <sup>669</sup> <sup>670</sup> <sup>671</sup> <sup>672</sup> <sup>673</sup> <sup>674</sup> <sup>675</sup> <sup>676</sup> <sup>677</sup> <sup>678</sup> <sup>679</sup> <sup>680</sup> <sup>681</sup> <sup>682</sup> <sup>683</sup> <sup>684</sup> <sup>685</sup> <sup>686</sup> <sup>687</sup> <sup>688</sup> <sup>689</sup> <sup>690</sup> <sup>691</sup> <sup>692</sup> <sup>693</sup> <sup>694</sup> <sup>695</sup> <sup>696</sup> <sup>697</sup> <sup>698</sup> <sup>699</sup> <sup>700</sup> <sup>701</sup> <sup>702</sup> <sup>703</sup> <sup>704</sup> <sup>705</sup> <sup>706</sup> <sup>707</sup> <sup>708</sup> <sup>709</sup> <sup>710</sup> <sup>711</sup> <sup>712</sup> <sup>713</sup> <sup>714</sup> <sup>715</sup> <sup>716</sup> <sup>717</sup> <sup>718</sup> <sup>719</sup> <sup>720</sup> <sup>721</sup> <sup>722</sup> <sup>723</sup> <sup>724</sup> <sup>725</sup> <sup>726</sup> <sup>727</sup> <sup>728</sup> <sup>729</sup> <sup>730</sup> <sup>731</sup> <sup>732</sup> <sup>733</sup> <sup>734</sup> <sup>735</sup> <sup>736</sup> <sup>737</sup> <sup>738</sup> <sup>739</sup> <sup>740</sup> <sup>741</sup> <sup>742</sup> <sup>743</sup> <sup>744</sup> <sup>745</sup> <sup>746</sup> <sup>747</sup> <sup>748</sup> <sup>749</sup> <sup>750</sup> <sup>751</sup> <sup>752</sup> <sup>753</sup> <sup>754</sup> <sup>755</sup> <sup>756</sup> <sup>757</sup> <sup>758</sup> <sup>759</sup> <sup>760</sup> <sup>761</sup> <sup>762</sup> <sup>763</sup> <sup>764</sup> <sup>765</sup> <sup>766</sup> <sup>767</sup> <sup>768</sup> <sup>769</sup> <sup>770</sup> <sup>771</sup> <sup>772</sup> <sup>773</sup> <sup>774</sup> <sup>775</sup> <sup>776</sup> <sup>777</sup> <sup>778</sup> <sup>779</sup> <sup>780</sup> <sup>781</sup> <sup>782</sup> <sup>783</sup> <sup>784</sup> <sup>785</sup> <sup>786</sup> <sup>787</sup> <sup>788</sup> <sup>789</sup> <sup>790</sup> <sup>791</sup> <sup>792</sup> <sup>793</sup> <sup>794</sup> <sup>795</sup> <sup>796</sup> <sup>797</sup> <sup>798</sup> <sup>799</sup> <sup>800</sup> <sup>801</sup> <sup>802</sup> <sup>803</sup> <sup>804</sup> <sup>805</sup> <sup>806</sup> <sup>807</sup> <sup>808</sup> <sup>809</sup> <sup>810</sup> <sup>811</sup> <sup>812</sup> <sup>813</sup> <sup>814</sup> <sup>815</sup> <sup>816</sup> <sup>817</sup> <sup>818</sup> <sup>819</sup> <sup>820</sup> <sup>821</sup> <sup>822</sup> <sup>823</sup> <sup>824</sup> <sup>825</sup> <sup>826</sup> <sup>827</sup> <sup>828</sup> <sup>829</sup> <sup>830</sup> <sup>831</sup> <sup>832</sup> <sup>833</sup> <sup>834</sup> <sup>835</sup> <sup>836</sup> <sup>837</sup> <sup>838</sup> <sup>839</sup> <sup>840</sup> <sup>841</sup> <sup>842</sup> <sup>843</sup> <sup>844</sup> <sup>845</sup> <sup>846</sup> <sup>847</sup> <sup>848</sup> <sup>849</sup> <sup>850</sup> <sup>851</sup> <sup>852</sup> <sup>853</sup> <sup>854</sup> <sup>855</sup> <sup>856</sup> <sup>857</sup> <sup>858</sup> <sup>859</sup> <sup>860</sup> <sup>861</sup> <sup>862</sup> <sup>863</sup> <sup>864</sup> <sup>865</sup> <sup>866</sup> <sup>867</sup> <sup>868</sup> <sup>869</sup> <sup>870</sup> <sup>871</sup> <sup>872</sup> <sup>873</sup> <sup>874</sup> <sup>875</sup> <sup>876</sup> <sup>877</sup> <sup>878</sup> <sup>879</sup> <sup>880</sup> <sup>881</sup> <sup>882</sup> <sup>883</sup> <sup>884</sup> <sup>885</sup> <sup>886</sup> <sup>887</sup> <sup>888</sup> <sup>889</sup> <sup>890</sup> <sup>891</sup> <sup>892</sup> <sup>893</sup> <sup>894</sup> <sup>895</sup> <sup>896</sup> <sup>897</sup> <sup>898</sup> <sup>899</sup> <sup>900</sup> <sup>901</sup> <sup>902</sup> <sup>903</sup> <sup>904</sup> <sup>905</sup> <sup>906</sup> <sup>907</sup> <sup>908</sup> <sup>909</sup> <sup>910</sup> <sup>911</sup> <sup>912</sup> <sup>913</sup> <sup>914</sup> <sup>915</sup> <sup>916</sup> <sup>917</sup> <sup>918</sup> <sup>919</sup> <sup>920</sup> <sup>921</sup> <sup>922</sup> <sup>923</sup> <sup>924</sup> <sup>925</sup> <sup>926</sup> <sup>927</sup> <sup>928</sup> <sup>929</sup> <sup>930</sup> <sup>931</sup> <sup>932</sup> <sup>933</sup> <sup>934</sup> <sup>935</sup> <sup>936</sup> <sup>937</sup> <sup>938</sup> <sup>939</sup> <sup>940</sup> <sup>941</sup> <sup>942</sup> <sup>943</sup> <sup>944</sup> <sup>945</sup> <sup>946</sup> <sup>947</sup> <sup>948</sup> <sup>949</sup> <sup>950</sup> <sup>951</sup> <sup>952</sup> <sup>953</sup> <sup>954</sup> <sup>955</sup> <sup>956</sup> <sup>957</sup> <sup>958</sup> <sup>959</sup> <sup>960</sup> <sup>961</sup> <sup>962</sup> <sup>963</sup> <sup>964</sup> <sup>965</sup> <sup>966</sup> <sup>967</sup> <sup>968</sup> <sup>969</sup> <sup>970</sup> <sup>971</sup> <sup>972</sup> <sup>973</sup> <sup>974</sup> <sup>975</sup> <sup>976</sup> <sup>977</sup> <sup>978</sup> <sup>979</sup> <sup>980</sup> <sup>981</sup> <sup>982</sup> <sup>983</sup> <sup>984</sup> <sup>985</sup> <sup>986</sup> <sup>987</sup> <sup>988</sup> <sup>989</sup> <sup>990</sup> <sup>991</sup> <sup>992</sup> <sup>993</sup> <sup>994</sup> <sup>995</sup> <sup>996</sup> <sup>997</sup> <sup>998</sup> <sup>999</sup> <sup>1000</sup>

<sup>5</sup> anānātā<sup>19</sup>, S <sup>6</sup> °pāssa, all MSS

<sup>7</sup> kusala<sup>20</sup> upo, B, S <sup>8</sup> ducintī<sup>21</sup>, B B, <sup>9</sup> °padāmi, S

Tin' imāni bhikkhave paṇḍitassa paṇḍitalokkhanāni paṇḍitanumittāni paṇḍitapadānāni<sup>1</sup>, yehi paṇḍitam paṇḍito ti pare sañjānanti Kutumāni tini<sup>2</sup>

Paṇḍito bhikkhave sucintitumanti ca hoti subhāsitaabhāsi ca hoti, sukatahammakāni<sup>3</sup> ca hoti

Imāni kho bhikkhave tini paṇḍitassa paṇḍitalokkhanāni paṇḍitanumittāni paṇḍitapadānāni ti (Cf A 1, p 102sq)

Idam sakavacanam

k) Tattha kṛtām paṇḍitam parivacanam?

Paṭhavāsamo n'atthi utthato

unno pātūlasamo<sup>4</sup> na vijjati

Merusamo n'atthi unnato

cahharatisudiso n'atthi poriso ti

Idam paravacanam

Hotu derānam inda subhāsitenā jayo ti

Hotu Vepacitti subhāsitenā jayo ti

Bhāna Vepacitti gāthan ti

Atha kho bhikkhave Vepacitti asurindo imam gātham abhāsi —

Bhuyyo bālā<sup>5</sup> pakuppheyyum no c'assu patisedhuko<sup>6</sup>

tasmā bhasena dandena dhiṇo bāluṃ nisedhaye ti

Bhāsītāya kho pana<sup>7</sup> bhikkhave Vepacittinā asurindena gāthāya asurū anumodimsu, derā tunhī ahesum Atha kho bhikkhave Vepacitti asurindo Sakham derānam indam etad avoca bhāna devānam inda gāthan ti

Atha kho bhikkhave Sakho devānam indo imam gātham abhāsi —

Etad eva aham māññe bālassa patisedhanam

param samkūpitam itatrū yo sato upasammati ti

Bhāsītāya kho pana<sup>7</sup> bhikkhave Sakkena devānam indena gāthāya derā anumodimsu, asurū tunhī ahesum Atha kho bhikkhave Sakho devānam indo Vepacittim asurindam etad avoca bhāna Vepacitti gāthan ti

Atha kho bhikkhave Vepacitti asurindo imam gātham abhāsi —

<sup>1</sup> °padāni, B.

<sup>2</sup> sukata°, B S

<sup>3</sup> pādatala°, B.

<sup>4</sup> bālo, B.

<sup>5</sup> °kā, B.

<sup>6</sup> om B. B.

<sup>7</sup> om S

Etad ca titikkhāya vījyam passāmi Tāsara  
 yadā nam mānati bālo bhayā myūyam titikkhati  
 ajjhārūhati<sup>1</sup> dhammedho go ra bhayyo palāyanaṃ ti  
 Bhāsītāya kho pana bhikkhave Vipacittinā asurinda  
 gāthāyo asurā anumodimsu, devā tunhī chesun Atha kho  
 bhikkhave<sup>2</sup> Vipacitti asurindo Sakham devānam indam etad  
 aroca bhana devānam inda gāthan ti  
 Atha kho bhikkhave Sakho devānam indo imā gāthāyo  
 abhāsi —

Kānam manūatu iā<sup>4</sup> mā iā bhayā<sup>3</sup> myūyam titikkhati  
 sadatthuparāmā atthā khantiyā<sup>4</sup> bhayyo na vijjati  
 Yo hare balavā santo dubbalassa titikkhati  
 tam āhu paramam khantiṃ<sup>5</sup> niceam khamati<sup>6</sup> dubbalō  
 Abalan tam balam āhu yassa bālabalam<sup>7</sup> balam<sup>8</sup>  
 balassa<sup>9</sup> dhammaguttassa putiattā na vijjati  
 Tass' eva tena pāpiyo yo kuddham putikujjhati  
 kuddham apatikujjhanto<sup>10</sup> sangāmanam pi dappayam  
 Ubhinnam attham carati attano ca parassa ca  
 param samkūpitam nātiā yo sato upasammati<sup>11</sup>  
 Ubhinnam tikuchantānam<sup>12</sup> attano ca<sup>8</sup> parassa ca  
 janā māñanti bālo ti ye dhammassa akoridā ti  
 Bhāsitāsu kho pana<sup>13</sup> bhikkhave Sakkena devānam indena  
 gāthāsu devā anumodimsu, asurā tunhī chesun ti (S I,  
 p 222 sqq )

Idam parivacanam

Tattha katamam sakavacanāṃ ca parivacanāṃ ca?

Yāṃ ca pattam yāṃ ca pattubbam, ubhuyam etam rajānu-  
 kinnam āturassānusiikkhato Ye ca sikkhāsārā silam<sup>14</sup> ratum<sup>14</sup> \*  
 jīvitam<sup>15</sup> brahmacariyam upatthānasārā<sup>16</sup>, ayam eko anto,  
 ye ca evamādāno evamditthino n'atthi kāmesu doko ti, ayam

<sup>1</sup> ajjha°, B, <sup>2</sup> om B B, <sup>3</sup> bhavā, S

<sup>4</sup> khantā, B <sup>5</sup> eti, B <sup>6</sup> etu, S

<sup>7</sup> phalam, B, Com <sup>8</sup> om B,

<sup>9</sup> balassa, B, <sup>10</sup> appa°, S

<sup>11</sup> sammajjati, B,

<sup>12</sup> santikicch°, S, pi akujjhantānam, B, <sup>13</sup> om S

<sup>14</sup> silavatam, B, <sup>15</sup> om B, S <sup>16</sup> S agga ti—

duṭṭhiyo anto Ier ete ubho antā katusiṇṇasādhana<sup>1</sup> katasīyo<sup>2</sup>  
 \* dāṭṭhiṃ iadāheṇti Ete<sup>3</sup> ubho ante anabhiññāya oḷiyanti  
 eke atidhāvanti<sup>4</sup> eke ti

Idam paravācānam

Ye ca kko<sup>5</sup> te ubho ante abhiññāya tattha ca nu ahesum,  
 te nu<sup>6</sup> ca amāññimsu<sup>7</sup>, vuttan tesam n'atthi paññāpanāyā ti

Idam sakavācānam

Ajāṃ udāno sakavācānaṃ ca paravācānaṃ ca

Ājāṃ Pāsenadī<sup>8</sup> Kosalo Bhagavantam etad aroca idha  
 mayham bhante ahogātassa paṭisaṇṇāssa eam etaso pa-  
 vitakko udapādi kesam nu kko piyo attā kesam appiyo<sup>9</sup>  
 attā ti<sup>10</sup> Tassa mayham bhante etad ahoṣi ye kko keci  
 kāyena duccaritam caranti vacāya duccaritam caranti ma-  
 nasā duccaritam caranti, tesam appiyo<sup>9</sup> attā, kiñcāpi te  
 eam vadeyyum 'piyo no attā' ti Atha kko tesam appiyo<sup>9</sup>  
 attā Tam kissa hetu<sup>11</sup> Yam<sup>12</sup> hi<sup>13</sup> appiyo<sup>9</sup> appiyassa<sup>14</sup>  
 kareyya, tan te attanā 'vu attano karonti, tasmā tesam  
 appiyo<sup>9</sup> attā Ye ca kko keci kāyena sucaritam caranti  
 vacāya sucaritam caranti manasā sucaritam caranti, tesam  
 piyo attā, kiñcāpi te eam vadeyyum 'appiyo<sup>9</sup> no attā' ti  
 Atha kko tesam piyo attā Tam kissa hetu<sup>11</sup> Yam hi piyo  
 piyassa kareyya, tan te attanā 'vu attano karonti, tasmā  
 tesam piyo attā ti

Evam etam mahāññāya, eam<sup>15</sup> etam<sup>16</sup> mahāññāya<sup>17</sup> Ye  
 hi keci mahāññāya kāyena duccaritam caranti vacāya duc-  
 caritam caranti manasā duccaritam caranti, tesam appiyo<sup>9</sup>  
 attā, kiñcāpi te eam vadeyyum 'piyo no attā' ti Atha kko  
 tesam appiyo<sup>9</sup> attā Tam kissa hetu<sup>11</sup> Yam hi mahāññāya  
 appiyo<sup>9</sup> appiyassa<sup>14</sup> kareyya, tan te attanā 'vu attano ka-  
 ronti, tasmā tesam appiyo<sup>9</sup> attā Ye ca kko keci mahāññāya  
 kāyena sucaritam caranti vacāya sucaritam caranti manasā  
 sucaritam caranti, tesam piyo attā, kiñcāpi te eam va-  
 deyyum 'appiyo<sup>9</sup> no attā' ti Atha kko tesam piyo attā

<sup>1</sup> katasī, B, B<sub>1</sub>

<sup>2</sup> ke, B

<sup>3</sup> B<sub>1</sub> add's te

<sup>4</sup> abhi, B, B<sub>1</sub>

<sup>5</sup> B<sub>1</sub> add's na

<sup>6</sup> dhaññissu, S

<sup>7</sup> dī, S, Pa-se, B<sub>1</sub>

<sup>8</sup> piyo, B<sub>1</sub>, nappiyo, S

<sup>9</sup> apr, B<sub>1</sub>

<sup>10</sup> jāññi, S

<sup>11</sup> om, B

*Tam kissa hetu<sup>2</sup> Yam hi mahārāja piyo piyassa hareyya,  
tam te attanā 'ra attano karonti, tasmā tesam piyo attā ti*

*Idam avoca Bhagarā | pe<sup>1</sup> | Satthā —*

*Attānan ce piyam<sup>2</sup> janā na nam pūpena sampiye  
na hi tam sulabham hoti sulham dukkataḥānā  
Antakenādhīpanna<sup>3</sup>sa<sup>3</sup> jūhato mānusam bhūtam  
hiṃsa tassa sakam hoti hiṃ<sup>4</sup> ca<sup>4</sup> ādāya gacchati  
hiṃ<sup>5</sup>assa anugam hoti chāyā ra anapāyini<sup>5</sup> —*

*\*Ubho puññāṇi ca pāpāṇi<sup>6</sup> ca yam nicco karute idha  
tam<sup>7</sup> hi<sup>7</sup> tassa sakam hoti taṇ ca ādāya gacchati  
taṇ<sup>8</sup> c'assa anugam hoti chāyā ra anapāyini<sup>8</sup>*

*Tasmā hareyya kalyāṇam niccam<sup>9</sup> samparāyikam<sup>10</sup>  
puññāni paralohasam patitthā honti pāpāni ti (S I,  
p 71sq, cf p 93)*

*Idam suttaṃ parivācanam*

*Anugiti sakavacanam*

*Idam sakavacanāṇi ca parivācanāṇi ca*

*1) Tattha kītamam vissajjanīyam<sup>1</sup>*

*Pañho<sup>11</sup> pucchite idam abhinneyyam, idam parinneyyam,  
idam pahūtabbam, idam bhūretabbam, idam sacchikūtabbam  
Ime dhammā evam gahitā idam phadam nibbutayanti<sup>12</sup>  
Tesam evam<sup>13</sup> gahitānam ayam attā ti*

*Idam<sup>14</sup> vissajjanīyam*

*Uḷāro buddho Bhagarā ti buddha-ulārutam dhamma-  
sākkhātataṃ samghasuppatipattiṃ ca ekamsen<sup>1</sup> eva muddise,  
sabbe saṃkhārā aniccā ti sabbe saṃkhārā dukkhā ti<sup>15</sup> sabbe  
dhammā anuttā ti ekamsen<sup>10</sup> eva<sup>10</sup> muddise<sup>16</sup>; yam iā paṇi<sup>1</sup>  
aṇnam pi evam jātiyaṇ<sup>17</sup> ti*

*Idam vissajjanīyam*

<sup>1</sup> pa, B B<sub>1</sub>, S in full

<sup>2</sup> pi<sup>o</sup>, B

<sup>3</sup> °kēnīdi<sup>o</sup>, S, mānenābhībhūtaṃ, B

<sup>4</sup> kiṃci, S

<sup>5</sup> anu<sup>o</sup>, B B<sub>1</sub>

<sup>6</sup> puññāṇi, S

<sup>7</sup> taṇ hi, B, ta hi, S

<sup>8</sup> anu<sup>o</sup>, all MSS

<sup>9</sup> nicco, B<sub>1</sub>

<sup>10</sup> samma<sup>o</sup>, S

<sup>11</sup> paññhe S

<sup>12</sup> nibbatti<sup>o</sup>, S

<sup>13</sup> eva, S

<sup>14</sup> itī, B<sub>1</sub>

<sup>15</sup> S adis ekamsen' eva muddise

<sup>16</sup> om S

<sup>17</sup> °yam (without ti), B B<sub>1</sub>, °kan, Com



m) T'itthi k'itramam viṣṣajjanīyam?

*Ākaṅkhatō<sup>1</sup> te naradaṇḍamāsārathī  
devamanussā<sup>2</sup> manussā<sup>3</sup> iccittitā<sup>4</sup>  
sabbe na jaṇṇā<sup>5</sup> kasinā<sup>6</sup> pi pāṇino  
Santam samādhim arañham masecatō  
kin tam Bhagavā<sup>7</sup> ākaṅkhatī<sup>8</sup> ti?*

Idam avissajjanīyam

*Ettako<sup>4</sup> Bhagavā<sup>5</sup> silakkhandhe samādhikkhandhe<sup>6</sup> paññā-  
kkhandhe<sup>7</sup> imuttikkhandhe imuttirāṇadassanakkhandhe  
viyāyam<sup>8</sup> pabbhāre<sup>9</sup> hitesitāyam<sup>10</sup> karunāyam<sup>11</sup> iddhayan<sup>12</sup> ti*

Idam avissajjanīyam

*Tathāgatassa bhikkhave arahato sammāsambuddhassa loke  
uppādā<sup>13</sup> tinnam<sup>14</sup> uttanānam<sup>15</sup> uppādā<sup>16</sup> buddharatanassa  
phummaratanassa saṅgharatanassa kim pamāṇāni<sup>17</sup>? Tinn  
uttanāni<sup>18</sup> ti*

Idam viṣṣajjanīyam

*Buddhaviśayo<sup>19</sup> avissajjanīyo<sup>20</sup>, puggalap<sup>21</sup> upaiaññūtā<sup>22</sup>  
viṣṣajjanīyā*

*Pubbā bhikkhave kotī<sup>23</sup> na paññāyati, avijjānā<sup>24</sup> arañṇānam  
sattānam<sup>25</sup> tanhī<sup>26</sup> amyojanānam<sup>27</sup> sakim<sup>28</sup> nāyānam<sup>29</sup> sakim<sup>30</sup> ti-  
racchānāyonim<sup>31</sup> sakim<sup>32</sup> pettirisāyam<sup>33</sup> sakim<sup>34</sup> asurayonim<sup>35</sup>  
sakim<sup>36</sup> deve sakim<sup>37</sup> manusse sandhāvītā<sup>38</sup> samsārītā<sup>39</sup> Kutamā<sup>40</sup>  
pubbā kotī<sup>41</sup> ti?*

avissajjanīyam

*Na<sup>42</sup> paññāyati<sup>43</sup> ti sīvakkānam<sup>44</sup> ānavekallena*

*Duvidhā buddhānam bhagavantīnam desanā<sup>45</sup> attūpanāyikā  
ca parūpanāyikā<sup>46</sup> ca Na paññāyati<sup>47</sup> ti parūpanāyikā<sup>48</sup> N'atthi  
buddhīnam bhagavantīnam avijjānanā<sup>49</sup> ti attūpanāyikā<sup>50</sup>,  
yathā Bhagavā<sup>51</sup> Kokāhikaṃ bhikkhum<sup>52</sup> ārabha aññatarāṃ  
bhikkhum<sup>53</sup> evaṃ āha —*

<sup>1</sup> ote, S

<sup>2</sup> devā ma°, B

<sup>3</sup> pi ci°, S

<sup>4</sup> ettha ko, S

<sup>5</sup> om S

<sup>6</sup> paññā°, B

<sup>7</sup> añāya, B<sub>1</sub>, karunā, S

<sup>8</sup> do, B<sub>1</sub> S

<sup>9</sup> añā, B<sub>1</sub>

<sup>10</sup> vi°, S

<sup>11</sup> ovaiaññūtā, B, °payodaññūtā, S

<sup>12</sup> attānam, B<sub>1</sub>

<sup>13</sup> pitta°, B

<sup>14</sup> oti (without ti), B<sub>1</sub>

<sup>15</sup> añānam, S

<sup>16</sup> appajjānanā, B<sub>1</sub> S

<sup>17</sup> atthupa°, B<sub>1</sub> S

*Seyyathā pi bhikkhu vīsatiḥhāriko Kosalako<sup>1</sup> tilarāho<sup>2</sup> nu tiea eko abbudo nrayo Seyyathā pi bhikkhu vīsati abbudā nrayā, eam eko nraabbudo nrayo Seyyathā pi bhikkhu vīsati nraabbudā nrayā, eam eko<sup>3</sup> ababo nrayo Seyyathā pi bhikkhu vīsati ababū nrayā, eam eko<sup>3</sup> atuto nrayo Seyyathā pi bhikkhu vīsati atutū nrayā, eam eko ahaho<sup>4</sup> nrayo Seyyathā pi bhikkhu vīsati ahahā<sup>5</sup> nrayā, eam eko humudo nrayo Seyyathā pi bhikkhu vīsati humudā nrayā, eam eko<sup>3</sup> sogandhiko nrayo Seyyathā pi bhikkhu vīsati sogandhikā nrayā, eam eko uppalako<sup>5</sup> nrayo Seyyathā pi bhikkhu vīsati uppalakā nrayā, eam eko pundariko nrayo Seyyathā pi bhikkhu vīsati pundarikā nrayā, eam eko padumo nrayo Padumam lho pana bhikkhu nrayam Kokāliho bhikkhu upa panno<sup>6</sup> Sāriputta-Moggallānesu cittam āghātetvā<sup>7</sup> ti (S I, p 162, A V, p 173)*

Yim vā pūti kūci Bhagavī tha yam appameyyo asamkheyyo<sup>8</sup> ti sālābun tum avissajjanīyam

Idam avissajjanīyam

Tattha katamam vissajjanīyañ ca avissajjanīyañ ca<sup>9</sup>

*Yadā so Upako ājīviko Bhagavantam āha kuhim āvuso Gotama gamissasī<sup>9</sup> ti<sup>2</sup> Bhagavā āha Bā, ānassīyam gamissāmi, ahan tam amatadudūriḥhim<sup>10</sup> dhammacakkam pavattetum loke appotivattīyan ti Upako ājīviko āha jino ti lho āvuso bho<sup>11</sup> Gotama patijñānāsī ti<sup>2</sup> Bhagavā āha*

*Jinā ve māhīsā<sup>12</sup> honti ye puttā āsavaḥkhayam*

*jitū me pāpakā dhammā tasmāham<sup>13</sup> Upaka jino ti*

(Cf Vin I, p 8)

Katham jino kena jino ti vissajjanīyam, katamo jino ti avissajjanīyam, katamo āsavaḥkhayo iāgakkhayo dosakkhayo mohakkhayo itī<sup>14</sup> vissajjanīyam, kittako<sup>15</sup> āsavaḥkhayo ti avissajjanīyam

<sup>1</sup> oiko, B<sub>1</sub>

<sup>2</sup> pe, S

<sup>3</sup> eva ko, B<sub>1</sub>

<sup>4</sup> aga<sup>o</sup>, S

<sup>5</sup> upa<sup>o</sup>, B<sub>1</sub>

<sup>6</sup> uppanno, S

<sup>7</sup> agh<sup>o</sup>, S (without ti)

<sup>8</sup> o<sup>o</sup>khayo, S

<sup>9</sup> o<sup>o</sup>ti, S

<sup>10</sup> o<sup>o</sup>dudūri, B<sub>1</sub>

<sup>11</sup> om S

<sup>12</sup> māhīsā, B

<sup>13</sup> tasmā tam, S

<sup>14</sup> ti, S

<sup>15</sup> kitako, S, tatthako, B<sub>1</sub>

Idam viṣṣajjanīyaṃ ca avissajjanīyaṃ ca

Atthi Tathāgato ti<sup>1</sup> viṣṣajjanīyam Atthi rūpan ti viṣṣajjanīyam Rūpam Tathāgato ti viṣṣajjanīyam<sup>2</sup> Rūpavā<sup>3</sup> Tathāgato ti avissajjanīyam Rūpe<sup>4</sup> Tathāgato ti avissajjanīyam Tathāgate rūpan ti avissajjanīyam Evam atthi vedanā | pe<sup>5</sup> | saññā samkhārī Atthi viññānaṃ ti viṣṣajjanīyam Viññānam Tathāgato ti avissajjanīyam Viññānavā<sup>6</sup> Tathāgato ti viṣṣajjanīyam Viññāne Tathāgato ti avissajjanīyam Tathāgate viññānaṃ ti avissajjanīyam Aññatīa rūpena Tathāgato ti avissajjanīyam Aññatīa vedanāya | pe<sup>5</sup> | saññāya samkhārehi viññānena Tathāgato ti viṣṣajjanīyam Ayam so Tathāgato arūpako aveḍanako asaññako asamkhāraiko avīññānako ti avissajjanīyam

Idam viṣṣajjanīyaṃ ca avissajjanīyaṃ ca

Passati Bhagvā dībhenā cakkhunā visuddhena vitakkaṃ tamānusakena satte cīvamāne upapajjamāne<sup>7</sup> Evam sabbam | pe<sup>5</sup> | yathākammūpage satto pajānāti ti viṣṣajjanīyam Katame sattā, katamo Tathāgato ti avissajjanīyam

Idam viṣṣajjanīyaṃ ca viṣṣajjanīyaṃ ca

Atthi Tathāgato ti viṣṣajjanīyam Atthi Tathāgato parammarāṇā ti avissajjanīyam

Idam viṣṣajjanīyaṃ ca avissajjanīyaṃ ca

n) Tattha katamam kammaṃ<sup>8</sup>

*Mānenañbhūhūṭassa jahato mūṇusam bhavam*

*kiṃ<sup>9</sup> hi tassa saham hoti kiṃ ca ādāya gacchati*

*kiṃ c'assa anugam hoti chāyā va anapāyini<sup>10</sup>* —

*Ubbho puññaṃ ca pāpaṃ ca yaṃ macco kīṛṭṭe idha*

*tam hi tassa saham hoti taṃ ca ādāya gacchati*

*taṃ c'assa anugam hoti chāyā va anapāyini<sup>9</sup> ti<sup>1</sup>*

(Cf p 175)

Idam kammaṃ

*Puna ca param bhikkhave bālaṃ pīṭhasamānīlham iṇ*

<sup>1</sup> om S

<sup>2</sup> S repeats this phrase

<sup>3</sup> rūpam va S

<sup>4</sup> S add<sup>s</sup> vā

<sup>5</sup> pa, B B<sub>1</sub>

<sup>6</sup> B<sub>1</sub> omits this phrase

<sup>7</sup> uppajj<sup>o</sup>, S

<sup>8</sup> ki, B<sub>1</sub>

<sup>9</sup> anu<sup>o</sup>, B B<sub>1</sub>

mañcasamāññham i ā chamāya i ā semānam yāni 'ssa pubbe  
pāpakāni kammāni katāni kāyena duccharitāni i ācāya duc-  
charitāni manasā duccharitāni, tāni<sup>1</sup> 'ssa tamhi<sup>2</sup> samaye  
olambanti ajjholambanti abhulambanti Seyyathā pi bhikkh-  
have mahatam<sup>3</sup> pubbatāhātānam chāyā sāyanhasamayam<sup>4</sup>  
pathavīyam<sup>5</sup> olambanti ajjholambanti abhulambanti, eam eva  
lho bhikkhave bālam pīthasamāññham i ā mañcasamāññham  
i ā chamāya vā semānam yāni 'ssa pubbe<sup>6</sup> pāpakāni kam-  
māni katāni kāyena duccharitāni i ācāya duccharitāni manasā  
duccharitāni, tāni 'ssa tamhi<sup>7</sup> samaye olambanti ajjholam-  
banti abhulambanti Tatra bhikkhave bālassa evam hoti  
akatam i ā me kalyānam akatam kusalam akatam bhī-  
ruttānam<sup>8</sup>, katam pāpam katam luddam<sup>9</sup> katam kabbisam,  
yāvatā bho akatakalyānānam akatakusalānam akatabhīruttā-  
nānam katupāpānam katuluddānam katakabbisānam gati<sup>10</sup>,  
tam gatim pecca<sup>11</sup> gacchāmi ti So socati kilamati pi ide-  
vati vattāmi<sup>12</sup> khandati sammoham<sup>13</sup> āpajjati ti

Puna ca piyam bhikkhave paṇḍitam pīthasamāññham  
vā mañcasamāññham i ā chamāya i ā semānam yāni 'ssa  
pubbe kalyānāni kammāni katāni kāyena succharitāni i ācāya  
succharitāni manasā succharitāni, tāni 'ssa tamhi<sup>14</sup> samaye olam-  
banti ajjholambanti abhulambanti Seyyathā pi bhikkhave  
mahatam<sup>3</sup> pubbatāhātānam chāyā sāyanhasamayam patha-  
vīyam olambanti ajjholambanti abhulambanti, eam eva lho  
bhikkhave paṇḍitam pīthasamāññham i ā mañcasamāññham  
vā chamāya<sup>15</sup> i ā semānam yāni 'ssa pubbe kalyānāni kam-  
māni katāni kāyena succharitāni i ācāya succharitāni manasā  
succharitāni, tāni 'ssa tamhi<sup>14</sup> samaye olambanti ajjholambanti  
abhulambanti Tatra bhikkhave paṇḍitassa eam hoti aka-  
tam vata me pāpam akatam luddam akatam kabbisam, katam  
kalyānam katam kusalam katam bhīruttānam, yāvatā bho

<sup>1</sup> om B, <sup>2</sup> mhi, B,

<sup>3</sup> mahantam, S <sup>4</sup> ye, S

<sup>5</sup> vī, B, S <sup>6</sup> B adds vā

<sup>7</sup> abhū, B <sup>8</sup> luddakam, B, luddham, B,

<sup>9</sup> kā gati, S <sup>10</sup> pacca, B,

<sup>11</sup> ol, B, B, <sup>12</sup> sammāham, S., sammoham, B,

<sup>13</sup> oyam, S <sup>14</sup> om S

akatapāpānam akataḷuddānam akatakiḃbisānam katakalyā-  
nānam katakusalānam katabhīruttānānam gati, tam gatim  
pecca<sup>1</sup> gucchāmi<sup>2</sup> ti So na soḷati na kīlamati na paridevati  
na uetṭāliṃ<sup>3</sup> khandati na sammoham<sup>4</sup> āpajjati, 'katam me<sup>4</sup>  
puññaṃ<sup>4</sup> akaṭam<sup>4</sup> pāpam, yū bhariṃsati gati akatapāpassa  
akataḷuddassa akatakiḃbisussa katapuñña<sup>4</sup>ssa katakusalassa  
katabhīruttānassu tam peccabhāre<sup>5</sup> gatim paccanibhariṃsā-  
mi<sup>6</sup> ti vippatisāro na jāyati Avippatisārino kho bhikkhave  
itthiyā iā purisussa iā gihimo iā pabbajitassa iā bhadda-  
ham maraṇam bhikkhikā kālāhriyā<sup>7</sup> ti iadāmi ti

Idam kammam

Tiṃ' imāni bhikkhave duccaritāni Katamāni tiṃ<sup>2</sup>

Kāyaduccaritam vacīduccaritam manoduccaritam

Imāni bhikkhave tiṃ ducaritāni

Tiṃ' imāni bhikkhave sucacaritāni Katamāni tiṃ<sup>2</sup>

Kāyasucaritam vacīsucaritam manosucaritam

Imāni kho bhikkhave tiṃ sucacaritāni

Idam kammam

o) Tattha katamo vipīko?

Lābhū 10 bhikkhave suladdham 10 bhikkhave, khano vo<sup>8</sup>  
patiluddho brahmacariyavāsūya Dittū mayū bhikkhave  
chu phassāyatunikā nāmu nīyā

Tattha yam kiñci caḷḷhūnā upam passati anittharūpam  
yeva passati no ittharūpam, akantarūpam yeva passati no  
kantarūpam, amanūparūpam yeva passati no manūparūpam  
Yam kiñci sotena | pe<sup>9</sup> | ghānena jñāyā kāyena  
yam kiñci manasā dhammam vijānāti anitthadham-  
mam<sup>10</sup> yeva vijānāti no itthadhammam<sup>10</sup>, akantadhammam<sup>10</sup>  
yeva vijānāti no kantadhammam<sup>10</sup>, amanūpadhammam yeva  
vijānāti no manūpadhammam

Lābhū vo bhikkhave suladdham 10 bhikkhave, khano<sup>11</sup> vo<sup>8</sup>

<sup>1</sup> pacca, B<sub>1</sub>

<sup>2</sup> o<sup>1</sup>, B B<sub>1</sub>

<sup>3</sup> sammoham, B<sub>1</sub>

<sup>4</sup> om S

<sup>5</sup> pacca<sup>o</sup>, B B<sub>1</sub>

<sup>6</sup> paccā<sup>o</sup>, B<sub>1</sub>

<sup>7</sup> kālāmk<sup>o</sup>, S

<sup>8</sup> B adds bhikkhave

<sup>9</sup> pa, B<sub>1</sub> la, B<sub>1</sub>

<sup>10</sup> o<sup>1</sup> upam, B<sub>1</sub> S

<sup>11</sup> B<sub>1</sub> adds ca

patiladdho brahmacariyavāsūya Ditthā mayā bhikkhave  
chu phassāyatanihā nāmi suggā

Tuttha yam kiñci cakkhunā rūpam passati ittharūpam  
yeva passati no anittharūpam, kantarūpam yeva passati no  
akantarūpam, manāparūpam yeva passati no amānāparū-  
pam Yam kiñci sotena saddam sunāti | pe<sup>1</sup> | ghānena  
jñhāya kāyena manasā dhammam vijānāti, ittha-  
dhammam<sup>2</sup> yeva vijānāti no anitthadhammam<sup>2</sup>, kantadham-  
mam<sup>3</sup> yeva vijānāti no akantadhammam<sup>2</sup>, manūpadham-  
mam<sup>2</sup> yeva vijānāti no amānūpadhammam

Lābhā 10 bhikkhave suladdham 10 bhikkhave, khano 10<sup>1</sup>  
patiladdho brahmacariyavāsūya ti

Ayam vipāko

Sattvivassasahassāni paripunnāni sabbuso  
nraye<sup>5</sup> paccamānānam<sup>6</sup> kadā unto bhavissati? —  
N'atthi unto kuto unto na unto<sup>7</sup> patuhissati  
tadā hi pakatam rūpam manū<sup>8</sup> tuyhan ca mārisā ti  
(Jāt III, p 47, P V IV, 15, v 1 sq)

Ayam vipāko

Tattha katamam kammañ ca vipāko cī<sup>9</sup>

Adhammacārī<sup>9</sup> hi nayo pamatto  
yahim<sup>10</sup> yahim<sup>10</sup> gacchati duggatiyo<sup>11</sup>  
so nam adhammo carito hanati<sup>12</sup>  
sayam<sup>13</sup> gahito yathā kanhasappo

Na hi dhammo adhammo ca ubho samavipākino<sup>14</sup>  
adhammo nrayam neti dhammo pāpeti suggatin<sup>15</sup> ti<sup>16</sup>

Idam kammañ ca vipāko cī

Mā bhikkhave puññānam bhāyittha, sukhass<sup>9</sup> etam bhik-  
khare adhiracanum itthassu kantassa piyassu manāpassa,

<sup>1</sup> pe, B, 1d, B, <sup>2</sup> rūpam, B, S  
<sup>3</sup> kantā, B, <sup>4</sup> rūpam, S <sup>5</sup> B adds bhikkhave  
<sup>6</sup> nrayamhi, B, <sup>7</sup> paccamānassa, B  
<sup>8</sup> antam, B, <sup>9</sup> mamam, B, <sup>10</sup> cāri, B,  
<sup>11</sup> yahī, B, B, <sup>12</sup> otī so, B, Com, <sup>13</sup> tim, S  
<sup>14</sup> hanāti, Com <sup>15</sup> ayim, S <sup>16</sup> samam vi<sup>10</sup>, B,  
<sup>17</sup> tim (without ti), S

<sup>18</sup> For the last two verses, see Jāt IV, p 496, cf V,  
p 266

yad idam puññāni Abhiyānāni llo panāham bhikkhave  
 dīgharattam katānam<sup>1</sup> puññānam<sup>1</sup> dīgharattam ittham  
 kantam piyam manūpam vipākam paccanubhūtam Satta  
 vassāni necttucittam bhāveti<sup>2</sup> satta sumiattavattakappe  
 na<sup>3</sup> imam loham puna<sup>3</sup> āgamāsim<sup>4</sup>, sumiattamāne sudā-  
 ham<sup>5</sup> bhikkhave kappe Ābhussarūpago homi, virattamāne  
 kappe suññam brahmanimānam upaparjāmi Tatra sudā-  
 ham<sup>5</sup> bhikkhave Brahṃā homi Mahabrahmā abhikkhū ana-  
 bhikkhūto añnadutthudaso<sup>6</sup> sasavutti Chatimsakkhattam<sup>7</sup>  
 llo panāham bhikkhave Sakko ahoṣim<sup>8</sup> devānam indo  
 Anekasatakkhattim<sup>9</sup> ājū ahoṣim<sup>8</sup> cakavatti dhammiko  
 dhammarājū cāturan<sup>10</sup>to<sup>10</sup> iṇṇāvi janapudutthāvurīyapatto  
 sattaratanusamannāgato, ko pana iṇṇo padesarajjassa  
 Tassa<sup>11</sup> mayham bhikkhave etad ahoṣi kisso nu llo me  
 idam kammassa phalam, kisso kammassa vipāko, yenāham  
 etarahi evammahiddhiko evammahānubhāro ti<sup>12</sup> Tassa may-  
 ham bhikkhave etad ahoṣi tinnam llo me idam kammānam  
 phalam, tinnam kammānam vipāko, yenāham etarahi evam-  
 mahiddhiko evammahānubhāro, seyyathidam dānassa da-  
 massa samyamassā ti (Cf A IV, p 88 sq)

Tattha jaṇi ca dānam jo ca dāmo jo ca samyamo, idam  
 kammam, jo tippaccayā vipāko paccanubhūto, ayam  
 vipāko Tatthā Cullakammavibhango<sup>13</sup> vattabbo, yam  
 Subhassa<sup>14</sup> mānavassa Todeyyaputtassa<sup>15</sup> desit im (Cf  
 D I, p 20±sq)

Tattha ye dhammā appāyuka<sup>16</sup>-dīghāyukatīya sam-  
 vattanti bahubādha<sup>16</sup>-appābādhatāy i appesakkha mahe-  
 sakkhatāya dubbanna-suvannatāya<sup>17</sup> nīcakulika uccakulika-  
 tāya appabhoga mahābhogatāya duppañña-paññavantatāya

<sup>1</sup> puññāni katānam, B,

<sup>2</sup> om B,

<sup>3</sup> puna, B,

<sup>4</sup> oṣi, S, nāgamāsi, B,

<sup>5</sup> punāham, B,

<sup>6</sup> odatthum d°, B,

<sup>7</sup> chasakkhattup, B

<sup>8</sup> oṣi, B, S

<sup>9</sup> oṭṭu, B,

<sup>10</sup> ca°, B, S

<sup>11</sup> om S

<sup>12</sup> cūla°, B, cūla°, S

<sup>13</sup> sutassa, B,

<sup>14</sup> Toreyya°, B B,

<sup>15</sup> appāyukatāya, B,

<sup>16</sup> bahā°, S

<sup>17</sup> osubbanatāya, S

ca samvattanti, idam kammaṃ, yī tattha appiṇṇika dighi-  
vukātā | pe<sup>1</sup> | duppanṇipūṇṇavattatā ayam vipāko

Idam kammaṃ ca vipāko ca

p) Tattha katamma kusalam?

Vācunurakkhī manusā samsamuto

kāyena ca<sup>2</sup> akusalam<sup>2</sup> na kāyirā<sup>3</sup>

ete tayo kammapathe visodhaye

ārādhaye maggaṃ<sup>4</sup> isippaeditum ti (Dhp v 281)

Idam kusalam

Yassa kāyena ācārya manusā n'atthi dukkatam<sup>5</sup>

samvutun tīhi bhānehi, tam aham brāmi brāhmaṇan ti

(Dhp v 391)

Idam kusalam

Tin' imāni bhikkhave kusalamūlāni Katamāni tīni<sup>6</sup>

Allobo kusalamūlam<sup>6</sup>, adoso kusalamūlam, amoho kusala-  
mūlam

Imaṃ llo bhikkhave tīni kusalamūlāni (A. I, p 203)

Idam kusalam

Vijjā bhikkhave pubbaṅgamū kusalanam dhammānam<sup>7</sup>  
samūpattiyā anvadeva<sup>8</sup> hiriṇ<sup>9</sup> ca<sup>9</sup> ottappan cā ti

Idam kusalam

q) Tattha katamma akusalam?

Yassa accantadussīyam<sup>10</sup> mūluvā<sup>11</sup> sālam v'otalam

karoti so tath'<sup>12</sup> attānam<sup>12</sup> yathā nam<sup>13</sup> icchatī dīso ti

(Dhp v 162)

Idam akusalam

Attanū hi katam pūpam attajam attasambhūyam

abhimatthati dummeham rajjam e'amhamaṃ manin<sup>14</sup> ti

(Dhp v 161)

Idam akusalam

<sup>1</sup> pa, B, la, B<sub>1</sub>

<sup>2</sup> c'aku<sup>o</sup>, B

<sup>3</sup> kāyirā, B<sub>1</sub> Com

<sup>4</sup> maggaṃ, B<sub>1</sub> S

<sup>5</sup> tam, S Com

<sup>6</sup> S continues pe | imāni

<sup>7</sup> om B<sub>1</sub>

<sup>8</sup> anveteva, B<sub>1</sub>

<sup>9</sup> hiri, B B<sub>1</sub>

<sup>10</sup> dussīyam, B<sub>1</sub>

<sup>11</sup> mū, B<sub>1</sub>

<sup>12</sup> tattānam, B<sub>1</sub>, tam attānam, S

<sup>13</sup> om S

<sup>14</sup> manin, B<sub>1</sub>



*Dusa kammapathe niseyya  
 ahusalā kusalehi vivajjitā  
 garahā<sup>1</sup> ca<sup>2</sup> bhavanti devate  
 bālamatī mīyasesu paṇḍare<sup>3</sup> ti*

Idam akusalam

*Imāṃ imāṃ bhikkhave akusalamūlāni Katamāni tīni?*

*Lobho akusalamūlam, doso akusalamūlam, moho akusalamūlam*

*Imāni kho bhikkhave tīni akusalamūlāni<sup>4</sup> ti* (A. I,

Idam akusalam

[p 201)

*Tattha katamāni kusalaṇi ca akusalaṇi ca?*

*Yādisam upate bījum tādisam hutate phalam*

*kalyāṇakārī<sup>5</sup> kalyāṇam pāpakārī ca pāpakan<sup>6</sup> ti* (S I,  
 p 227, Jāt II, p 202, III, p 158)

*Tattha yam āha kalyāṇakārī kalyāṇam ti idam kusalam,  
 yam<sup>7</sup> āha pāpakārī ca pāpakan ti idam akusalam*

*Idam kusalaṇi ca akusalaṇi ca*

*Subhena kammēna vāyanti suggatiṃ*

*apāyabhūmim<sup>8</sup> asubhena<sup>9</sup> kammunā*

*khaṇā ca kammaṣsa vimuttacetaso<sup>10</sup>*

*nibbanti<sup>11</sup> te joti<sup>12</sup> i-vindhanakkhayā<sup>13</sup>*

*Tattha yam āha subhena kammēna vāyanti suggatiṃ<sup>14</sup>  
 ti idam kusalam, yam āha apāyabhūmim asubhena kam-  
 munā ti idam akusalam*

*Idam kusalaṇi ca akusalaṇi ca*

1) *Tattha katamāni anuññātīni?*

*Yathā pi bhāṇāso puppham vannagandham<sup>14</sup> ahetthayam<sup>15</sup>  
 paleti rasam ādāya, evam gāme munī care ti* (Dhp v 49)

*Idam anuññātam*

<sup>1</sup> so all MSS

<sup>2</sup> om S

<sup>3</sup> ye, B<sub>1</sub>

<sup>4</sup> ni (without ti), B<sub>1</sub>

<sup>5</sup> kāṇi yam, S

<sup>6</sup> kaṇi (without ti), B<sub>1</sub>

<sup>7</sup> tattha yam, S

<sup>8</sup> apāya°, B<sub>1</sub>

<sup>9</sup> asutena, B<sub>1</sub>

<sup>10</sup> sā, B<sub>1</sub>, S, vimutti°, all MSS etc Com

<sup>11</sup> nibbānanti, S, nibbāya, B<sub>1</sub>, nibbāyanti, Com

<sup>12</sup> joti-d-i-vindana°, B<sub>1</sub>, jodanakkhayā, S <sup>13</sup> oti, B<sub>1</sub>, S

<sup>14</sup> vannam agandham, B<sub>1</sub>

<sup>15</sup> apothayam, B Com, apedhayam, B<sub>1</sub>

*Tin' imāni bhikkhāre bhikkhūnam karāṇīyāni Katamāni tin'?*

*Idha bhikkhāre bhikkhū pūtimokkhasamāyusamāuto iha-rati ācāragocarasampanno amunattisu nāyjesu bhāyadassānī<sup>1</sup> samādhāya sikkhāti sikkhāpadesu, kāyakaṃmaṇi, cetkammena samannāgato kusaleṇa pūrisuddhājī<sup>2</sup>o, ācādhānāyjo llo pana hoti thāmaṇī<sup>3</sup> dāhayaṇāhāmo anikkhattadhuro alu-salāṇam dhammānam pāhānāya kusulānam dhammānam bhāṇānāya sacchikāyāya, paṇṇatī<sup>4</sup> llo pana hoti udāyattā<sup>5</sup> gūmināyū<sup>6</sup> paṇṇāya samannāgato ariyāya nibbedhikāya samādukkhakkāyagāmināyā<sup>7</sup>.*

*Imāni llo bhikkhāre bhikkhūnam tin' karāṇīyāni ti*

*Idam anuññātāni*

*Dasa<sup>8</sup> ime bhikkhāre dhammā pabbajitena abhinham paccarekkhitabbā<sup>9</sup> Katame dasa<sup>10</sup>?*

*Veranāyā<sup>11</sup> apbhāpagato ti pabbajitena abhinham paccarekkhitabbam | pe<sup>12</sup> |*

*Ime llo bhikkhāre dasa dhammā pabbajitena abhinham paccarekkhitabbā ti (A. V, p. 87 sq.)*

*Idam anuññātāni*

*Tin' imāni bhikkhāre karāṇīyāni Katamāni tin'?*

*Kāyasucaritam iacisucaritam manosucaritam ti*

*Imāni llo bhikkhāre tin' karāṇīyāni<sup>13</sup> ti*

*Idam anuññātāni*

*s) Tattha kīṇāṇāni patikkhattāni?*

*N'atthi puttasaṇāṇāni pemāni n'atthi gonasaṇāṇāni dhanāni n'atthi sūriyasaṇā<sup>14</sup> ābhū samuddaparamā<sup>15</sup> sārā<sup>16</sup> ti (S. I, p. 6)*

*Bhāgavā iha —*

*N'atthi attasaṇāṇā<sup>17</sup> pemāni n'atthi dhaññasaṇāṇāni dhanāni n'atthi paṇṇāsaṇā<sup>18</sup> ābhū iatthi ve paramā<sup>19</sup> sārā<sup>20</sup> ti (S. I, p. 6)*

*Ettha yaṃ paṇṇāsaṇā<sup>21</sup> idam patikkhattāni*

<sup>1</sup> āssādi, B<sub>1</sub>

<sup>2</sup> udāyabbayagā<sup>2</sup>, S

<sup>3</sup> samā<sup>3</sup>, B<sub>1</sub> B<sub>2</sub>

<sup>4</sup> das<sup>4</sup>, B<sub>1</sub>

<sup>5</sup> tabbam, B<sub>1</sub> S.

<sup>6</sup> āyam p<sub>1</sub>, B<sub>1</sub>

<sup>7</sup> pa, B<sub>1</sub> B<sub>2</sub>

<sup>8</sup> anī (without ti), B<sub>1</sub>

<sup>9</sup> su<sup>9</sup>, B<sub>1</sub> S

<sup>10</sup> attha<sup>10</sup>, B<sub>1</sub>

<sup>11</sup> paṇṇāsaṇā, B<sub>1</sub>

*Tīn' imāni bhikkhāre akāraṇiyyāni Kutamūni tīn'<sup>2</sup>*  
*Kāyaduḥcaritaṃ vacīduḥcaritaṃ manoduḥcaritaṃ ti*  
*Imāni kho bhikkhāre tīni akāraṇiyyāni<sup>1</sup> ti*  
*Idaṃ paṭikkhittam*

*Tattha katamāṃ anuññātāṃ ca paṭikkhittāṃ ca<sup>3</sup>*

*Kim- sūdhā<sup>2</sup> bhūtā janatā anekā*  
*maggo c'anehāyutano parutto*  
*purchāmi tam Gotama bhūripaṇṇa*  
*kisimī<sup>3</sup> tīto paralokam na bhāye ti<sup>2</sup> —*  
*Vācam manañ ca pamadhāya sammā<sup>4</sup>*  
*kāyena pāpāni akubbamāno*  
*bhāvannapānam<sup>5</sup> ghāram āvasanto*  
*saddho<sup>6</sup> mudu samvibhāgi vadaññū*  
*etesu dhammesu tīto catūsu*  
*dhammesu tīto paralokam na bhāye ti (S I,*  
*p 42 sq)*

*Tattha yaṃ āha vācam manañ ca pamadhāya sammā<sup>7</sup>*  
*ti<sup>7</sup> idaṃ anuññātāṃ, kāyena pāpāni akubbamāno ti idaṃ*  
*paṭikkhittam, bhāvannapānam<sup>8</sup> ghāram āvasanto | saddho*  
*mudu samvibhāgi vadaññū | etesu dhammesu tīto catūsu |*  
*dhammesu tīto paralokam na bhāye ti idaṃ anuññātāṃ*

*Idaṃ anuññātāṃ ca paṭikkhittāṃ ca*

*Sabbapāpass'<sup>9</sup> akāraṇam kusalass'<sup>10</sup> upasampadā<sup>10</sup>*

*sacittapaṇiyodapanam etam buddhāna sāsanaṃ<sup>11</sup> ti*

(Of p 171)

*Tattha yaṃ āha sabbapāpass'<sup>9</sup> akāraṇam ti idaṃ pa-*  
*ṭikkhittam, yaṃ āha kusalass'<sup>10</sup> upasampadā<sup>10</sup> ti idaṃ anuñ-*  
*ñātāṃ*

*Idaṃ anuññātāṃ ca paṭikkhittāṃ ca.*

*Kāyasamācāram pāham<sup>12</sup> devānam indu duvudhena va-*  
*dāmi sevitaḥham pi asevitaḥham pi Vacīsamācāram pāham*

<sup>1</sup> onī (without ti), B<sub>1</sub>

<sup>2</sup> ki su'dha, B<sub>1</sub>

<sup>3</sup> kismi, B<sub>1</sub>

<sup>4</sup> samā, B<sub>1</sub>, sammādhī, B<sub>1</sub>

<sup>5</sup> bhavhanna°, S

<sup>6</sup> sabbo, S

<sup>7</sup> sammādhī, B<sub>1</sub>, S omits ti

<sup>8</sup> bhavhanna°, B<sub>1</sub>, S

<sup>9</sup> passa, all MSS

<sup>10</sup> kusalissa upa°, B<sub>1</sub>, S

<sup>11</sup> onam (without ti), all MSS

<sup>12</sup> p'aham, B<sub>1</sub>, m'aham, S throughout

devānam inda duvidhena vadāmi sevītabbam pi asevitabbam  
pi Manosamācāram pāham devānam inda duvidhena vadā-  
mi<sup>1</sup> | pe<sup>2</sup> | Pariyesanam pāham devānam inda duvidhena  
vadāmi sevītabbam pi asevitabbam pi

Kāyasamācāram pāham devānam inda duvidhena vadāmi  
sevītabbam pi asevitabbam pi<sup>3</sup> ti Iti llo pun' etam vuttam,  
hiñ c'etam paticca vuttam<sup>2</sup>

Yathā rūpañ ca llo kāyasamācāram sevato akusalā  
dhammā abhivaddhanti kusalā dhammā pariḥāyanti, eva-  
rūpo kāyasamācāro sevītabbo Tattha yam jaññā kāya-  
samācāram 'idam<sup>4</sup> llo me kāyasamācāram sevato akusalā  
dhammā pariḥāyanti kusalā dhammā abhivaddhanti'<sup>5</sup> ti  
evarūpo kāyasamācāro sevītabbo

Kāyasamācāram pāham devānam inda duvidhena vadāmi  
sevītabbam pi asevitabbam pi ti Iti yan tam vuttam, idam  
etam paticca vuttam

Etam ucāsamācāram | pe<sup>2</sup> |

Pariyesanam pāham devānam inda duvidhena vadāmi  
sevītabbam pi asevitabbam pi ti Iti llo pun' etam vuttam,  
hiñ c'etam paticca vuttam<sup>2</sup>

Yathā rūpañ ca llo pariyesanam sevato akusalā dhammā  
abhivaddhanti kusalā dhammā pariḥāyanti, evarūpā pari-  
yesanā na sevītabbā Tattha yam jaññā pariyesanam  
'imam llo me pariyesanam sevato akusalā dhammā pari-  
hāyanti kusalā dhammā abhivaddhanti' ti evarūpā parie-  
sanā sevītabbā

Pariyesanam pāham devānam inda duvidhena vadāmi  
sevītabbam pi asevitabbam pi ti Iti yan tam vuttam, idam  
etam paticca vuttam

Tattha yam āha<sup>6</sup> sevītabbam pi ti idam anuññātam,  
yam āha na sevītabbam pi ti idam paṭikkhittam

Idam anuññātāñ ca paṭikkhittāñ ca

<sup>1</sup> S adds sevītabbam asevitabbam pi

<sup>2</sup> pa, B B<sub>1</sub>

<sup>3</sup> pi (without ti), S

<sup>4</sup> imam, S

<sup>5</sup> ti (without ti), S

<sup>6</sup> om B<sub>1</sub>

t) Tattha katamo thayo<sup>2</sup>

Maggān<sup>1</sup> atthangiko<sup>1</sup> settho saccānam caturo padū  
virūgo settho dhammānam dvipadūnañ ca cakkhuma ti  
(Dhp v 273)

Aṣim thayo<sup>2</sup>

Tīn<sup>1</sup> imān bhikkhāre aggānī Katamān tīn<sup>2</sup>

Yāvatā bhikkhāre sattū apadū vā dvipadū vā catuppadū  
vā bahuppadū vā rūpino vā arūpino vā sammāno vā asañ  
ñino vā nevasaññānāsaññino vā, Tathāgato tesam aggam  
alikhāyati settham alikhāyati parāram alikhāyati, yad idam  
arāham sammāsambuddho

Yāvatā bhikkhāre dhammānam pannatti samkhatānam vā  
asamkhatānam vā, virūgo tesam dhammānam aggam alikhā-  
yati settham alikhāyati parāram<sup>3</sup> alikhāyati<sup>3</sup>, yad idam  
madanimmadano<sup>4</sup> | pe<sup>5</sup> | nirodho nibbānam

Yāvatā bhikkhāre saṅghānam pannatti ganānam<sup>6</sup> pan  
natti mahājanasamnipātānam pannatti, Tathāgatasāraha-  
samgho<sup>7</sup> tesam aggam alikhāyati settham alikhāyati para-  
ram alikhāyati, yad idam cattāri purisayugānī attha puri-  
sapuggalā | pe<sup>5</sup> | puññakhetam lokassā ti

\* Sabbalokuttaro Satthā dhammo<sup>8</sup> ca<sup>8</sup> kusalamakkhato<sup>8</sup>  
gano ca nārasihassa tīnī tīnī vīsāre  
Samanapadīmanasācāyo gano  
dhammarāro<sup>9</sup> ca vidūna<sup>10</sup> sakkato  
nārāradamako<sup>11</sup> ca<sup>1</sup> cakkhumū  
tīnī tīnī lokassa uttarī

\* Satthā ca appatisamo dhammo ca sabbo<sup>13</sup> nīrūpadūho  
ariyo ca ganavaro tīnī khalu vīsāre<sup>14</sup> tīnī  
Saccanāmo yino khemo sabbābhūhū saccudhammo  
n'atthi<sup>1</sup> añño lassu uttarī ariyasamgho<sup>15</sup> niccam<sup>16</sup> viññā-  
na<sup>17</sup> piyito

<sup>1</sup> maggānam 'tth°, B, <sup>2</sup> kho, S

<sup>3</sup> om S <sup>4</sup> nimadano, B <sup>5</sup> pa, B B,

<sup>6</sup> gatānam, B, <sup>7</sup> Tathāgatanam sā°, S

<sup>8</sup> dhammo ca kusalamakkhato, B B, dhammā catusa-  
lakkhato, S <sup>9</sup> dhammo vaio, B,

<sup>10</sup> nam, B Com <sup>11</sup> nārā°, B <sup>12</sup> va, B, om, S.

<sup>13</sup> sabbe, B, B B add sukho <sup>14</sup> vīsāre, S

<sup>15</sup> B, add ca <sup>16</sup> nicca, B, S <sup>17</sup> nam, B S

*Tāni tīni lokassa uttari<sup>1</sup>  
ekāyanam jātikahayantudā-sī<sup>2</sup>  
maggyam piyānāti hitānukampī  
Etena maggena tarissu<sup>3</sup> pubbe<sup>4</sup>  
tarissanti ye cāpi taranti ogham  
tam tādāsam deṇamanussasettham  
sattā namassanti isuddhiyekkhā ti*

Ayam thavo ti

Tattha lokiyam suttam dvīhi sutteli middisatibbam<sup>5</sup> \*  
sankilesabbhāgiyena ca vāsanābhāgiyena ca Lokuttarā m  
pi suttam tīhi sutteli middisatibbam dassanābhāgiyena  
ca bhāvanābhāgiyena ca asekkhabhāgiyena ca Lokiyān ca  
lokuttarān ca yasmim sutte jam jam padam dissati sam  
kilesabbhāgiyam vā vāsanābhāgiyam vā, tena tena lokiyān  
ti middisatibbam, dassanābhāgiyam vā bhāvanābhāgiyam  
vā asekkhabhāgiyam vā jam jam padam dissati, tena tena  
lokuttarān ti middisatibbam

Vāsanābhāgiyam suttam sankilesabbhāgiyassa suttassa \*  
nighātāya, dassanābhāgiyam suttam vāsanābhāgiyassa sut  
tassa nighātāya, bhāvanābhāgiyam suttam dassanābhāgi  
yassa suttassa paṇissaggāya, asekkhabhāgiyam suttam bhā  
vanābhāgiyassa suttassa paṇissaggāya, asekkhabhāgiyam  
suttam dīṭṭhadhammasukhavihāratttham

Lokuttarā suttam sattādhiṭṭhānam chabbāsatiyā pugga- \*  
lehi middisatibbam Te tīhi sutteli samānvesatibbā<sup>6</sup> dassana  
bhāgiyena bhāvanābhāgiyena asekkhabhāgiyena cā ti

Tattha dassanābhāgiyam suttam pañcāhi puggalehi  
middisatibbam ekāhiyā kolamkolena suttakkhattupara- \*  
mena<sup>7</sup> siddhānusārīnā dhammānusūnā cā ti (Cf A I, p 233)

Dassanābhāgiyam suttam imehi pañcahi puggalehi mid  
disatibbam

Bhāvanābhāgiyam suttam dvādāsahi puggalehi middisā  
tabbam sakadāgāmiphalasacchikūyāya paṭipannena, sa  
kadāgāmīnā, anāgāmiphalasacchikūyāya paṭipannena, anā-

<sup>1</sup> orī, B B<sub>1</sub>      <sup>2</sup> oḍassī, B B<sub>1</sub>      <sup>3</sup> atarissu, S,  
attarissu, B<sub>1</sub>, atarissu, C'om      <sup>4</sup> sabbhena, B<sub>1</sub>,  
<sup>5</sup> samānnesī, B<sub>1</sub> S      <sup>6</sup> ottum pa, B<sub>1</sub>

gāminā, antaṭṭhāpimibbāyinaṃ, upahaccapaṇimibbāyinaṃ, asam-  
khiṭṭapaṇimibbāyinaṃ, sasamkhiṭṭapaṇimibbāyinaṃ, uddhamso-  
tena, akanitthāgāminā, saddhāvimuttena<sup>1</sup>, dīṭṭhappattena<sup>2</sup>  
kāyasakkhinī cā ti (Cl. A. V, p. 120)

Bhāvanābhāgiyam suttam imehi dvādasahi puggalehi  
niddisatabbham

Asekhābhāgiyam suttam navahi puggalehi niddisatabbham  
saddhāvimuttana, paññāvimuttana, suññatavimuttana,<sup>3</sup> an-  
nāvimuttana, appanāvitavimuttana<sup>4</sup>, ubhatobhāgavimutte-  
na, samāsisinā<sup>5</sup>, paccekabuddha<sup>6</sup> - sammāsaṃbuddhehi<sup>6</sup>  
cā ti

Asekhābhāgiyam suttam imehi navahi puggalehi niddi-  
satabbham

Evam lokuttarāṃ suttam sattādhiṭṭhānaṃ imehi chabbhi-  
satiyā puggalehi niddisatabbham

Lokiyam suttam sattādhiṭṭhānaṃ ekūnavasatiyā pugga-  
lehi niddisatabbham Te caṇṭhehi madditthi samanvesitabbhā<sup>7</sup>,  
keci iṅgacariṭṭā, keci dosacariṭṭā, keci mohacariṭṭā, keci iṅ-  
gacariṭṭā ca dosacariṭṭā, keci iṅgacariṭṭā ca mohacariṭṭā ca,  
keci dosacariṭṭā ca mohacariṭṭā ca, keci iṅgacariṭṭā ca do-  
sacariṭṭā ca mohacariṭṭā ca

Rāgamukhe tīṭho iṅgacariṭṭo, iṅgamukhe tīṭho dosacariṭṭo,  
iṅgamukhe tīṭho mohacariṭṭo, iṅgamukhe tīṭho iṅgacariṭṭo  
ca dosacariṭṭo ca mohacariṭṭo ca, dosamukhe tīṭho dosaca-  
riṭṭo<sup>8</sup>, dosamukhe tīṭho mohacariṭṭo<sup>8</sup>, dosamukhe tīṭho iṅga-  
cariṭṭo<sup>8</sup>, dosamukhe tīṭho iṅgacariṭṭo ca dosacariṭṭo ca mo-  
hacariṭṭo ca,<sup>9</sup> mōhamukhe<sup>6</sup> tīṭho<sup>6</sup> mohacariṭṭo<sup>6</sup>, mohamukhe  
tīṭho iṅgacariṭṭo, mohamukhe tīṭho dosacariṭṭo, mohamukhe  
tīṭho iṅgacariṭṭo ca dosacariṭṭo ca mohacariṭṭo cā ti

Lokiyam suttam sattādhiṭṭhānaṃ imehi ekūnavasatiyā  
puggalehi niddisatabbham

Vāsanābhāgiyam suttam silavantehi niddisatabbham Te

<sup>1</sup> vimuttakena, S

<sup>2</sup> dīṭṭhappattena, B, S

<sup>3</sup> apānita°, B

<sup>4</sup> °isinā, S, °asisinā, B, B, Com

<sup>5</sup> °buddhehi, B, B,

<sup>6</sup> om, S

<sup>7</sup> samānesi°, B,

<sup>8</sup> iṅgacariṭṭo, S

<sup>9</sup> mōha°, S

sīlavanto pañca puggalā pakatisīlam, samādānasīlam,  
cittapasādo, samatho, vipassanā cī ti

Vīsanābhāgiyam suttam imehi pañcahi puggalehi middi-  
sitabbham

Imehi pañcahi dharmehi lokuttarāya suttāna dhammā-  
dhiṭṭhānam tihi suttehi middisītābham dassanābhāgiyena  
bhāvanābhāgiyena asekhābhāgiyena ca<sup>1</sup>

Lokiyañ ca lokuttariñ ca sattādhīṭṭhānañ ca dhammā  
dhiṭṭhānañ ca ubhayena middisītābham

Nānam paññāya middisītābham paññindriyena paññā-  
balena adhupaññāsikkhīya dhammavīcayasambojjhangena  
sammāditthiya<sup>2</sup> tīraṇāya<sup>3</sup> santīraṇāya<sup>4</sup> dhamme<sup>5</sup> ānāna  
anvaye- ānāna khaye- ānāna anupāde- ānāna anānā-  
tāññāsāmitindriyena<sup>6</sup> āmūndriyena anānātaññā-  
vīndriyena<sup>7</sup> cakkhunā vijjāya buddhiyā bhūyā medhāya, yam yam vā  
pana labbhati, tena tena paññādhāvacanena middisītābham  
Neyyam uttīrītīgatāpaccuppannehi ajjhātikābhiññehi hī-  
nappanitehi dūrasantikehi samkhatīsaṃkhatēhi kusālakū-  
salābyākatehi, samkhepato vī chīti tīraṇānañ middi-  
sitābham Nānañ ca ñeyyañ ca tadubhayena middisītābham,  
paññā paññānañ ārammanābhūtā ñeyyam, yam kiñci ārammana-  
bhūtā ajjhātikā vā bhūvā vā, sabban tam samkha-  
tena asamkhatena ca middisītābham

Dassanābhāvanā sakavācānam paravācānam<sup>8</sup> viśajjanī-  
yam avīśajjanīyam kammaṃ vipāko ti sabbattha tadub-  
hayam, sutte jathā middiṭṭham tathā<sup>9</sup> upādhuayitvā<sup>10</sup>  
libbhāmitāto<sup>11</sup> middisītābham yam vā<sup>12</sup> pāna kiñci Bha-  
gavā ānātaṇṇāvacānam<sup>13</sup> bhāsatī, sabban tam jathā mid-  
diṭṭham dhāriyītābham

Duvidho hetu yañ ca kammam ye ca<sup>14</sup> kilesā

Samudayo kilesā<sup>15</sup>

<sup>1</sup> om S <sup>2</sup> tī, B B,

<sup>3</sup> santī, B B, <sup>4</sup> dhammena, B,

<sup>5</sup> anānātaññā, B, anānātaññāsāmitindriyena, B,

<sup>6</sup> ānānā, S <sup>7</sup> adutābhayam, S <sup>8</sup> om B,

<sup>9</sup> upādhuayitvā, B, <sup>10</sup> libbhādhīnato, S

<sup>11</sup> ānānātam vā, S <sup>12</sup> vā, S <sup>13</sup> o, so, B



Tattha kilesā saṃkilesabhāgiyena suttena niddisitaḥhā,  
samudayo saṃkilesabhāgiyena ca vāsanābhāgiyena ca sut-  
tena niddisitaḥhā

Tattha kusalam etuluḥhā suttehi niddisitaḥhā vāsanā-  
bhāgiyena dāssanābhāgiyena bhāvanābhāgiyena asekhābhā-  
giyena ca, akusalam saṃkilesabhāgiyena suttena<sup>1</sup> niddisi-  
tabham Kusalaṇ ca akusalaṇ ca tadubhayena<sup>2</sup> niddisi-  
tabham

Anuññātaṃ Bhagavato anuññatīya<sup>3</sup> niddisitaḥhā Tam  
pañcavidham evaṃvaṇo, pahānam, bhāvanā, sacchikariyā,  
kappiyānuloma<sup>4</sup> ti Yam dissati tāsu tāsu bhūmisu, tam  
kappiyānulomena niddisitaḥhā Bhagavatā paṭikkhittam  
paṭikkhittakāyānena niddisitaḥhā Anuññātāṇ ca paṭi-  
kkhittāṇ ca tadubhayena<sup>5</sup> niddisitaḥhā

Thavo paṇamsāya niddisitaḥhā So pañcavidhena ve-  
ditaḥhā Bhagavato, dhammasa, ariyasamghassa, ariya-  
dhammānaṃ sikkhīya, lokiyagunasampattiya<sup>6</sup> ti Evaṃ  
thavo pañcavidhena niddisitaḥhā

Indriyabhūmiṃ navāhi padēhi niddisitaḥhā, kilesabhūmiṃ  
navāhi padēhi niddisitaḥhā

Evam etim atthānasa padāni honti navā padāni kusa-  
lāni, nava padāni akusalāni ti

Tathā hi vuttam

Atthānasa mūlapadā kulim<sup>6</sup> dattāḥhā<sup>7</sup>

Sāsana-paṭṭhāne ti (Cf p 127)

Tenāha āyasmī Mahākaccāno<sup>7</sup> —

Navāhi ca<sup>1</sup> padēhi kusālā | navāhi ca yujjanti akusalapakkhā  
ete khālū mūlapadā<sup>8</sup> | bhavanti atthānasa padāni ti

Niyuttam sāsana-paṭṭhānam

<sup>1</sup> om S <sup>2</sup> °yehi, S

<sup>3</sup> anuññatīya, S

<sup>4</sup> kappiyā ti lomo, B.

<sup>5</sup> tavo, B B.

<sup>6</sup> kulū, B.

<sup>7</sup> °kaccāyano, S

<sup>8</sup> °pādā, B.

Ettavatā samattā Netṭiyā ṭṭasmatī Mhāḥaccānen  
 bhūṭitā Bhagavatā ammoditā mūlasangītiyaṃ sangīti tī

Nettipakaraṇam nittutam

<sup>1</sup> B, adds (cf A V, p 361, n 8) —

Jinacikke vjṇalakkhe sotī bho pūramṭito (sic)  
 ratthanivṭā-āyehi saddhā tisso vanṭuso  
 vopitā antepūamhi atthim pekkhiya entayam  
 uyyānuppīdamūlena pūjey pitattiyam (sic)  
 sāsanapphullasobhite nānāthūpādī maridite  
 amnappūramake [in Burmese] aṭṭhaye visuddhacā-  
 rasampunno

ñeyyādhammādilakkhito alukā ipaso guru  
 va-anto tena lakkhito amnappūradutiva [in Burmese]  
 śūpavarādityā lokādhipatī Vijjāmaññādhammavajjādhiṭṭhā,  
 then a few words in Burmese, and after these Nettipaka-  
 raṇam nittutam, then again a few words in Burmese after  
 which nibbānapaccayo hotu [in Burmese]

<sup>2</sup> S adds nibbānapaccayo hotu

## EXTRACTS FROM THE COMMENTARY

p 1 (fol kii,  
rev, second  
line)

Tattha ken' atthena Netti'  
Saddhammanayan' atthena

Yathā hi tanhā satte kāmādhavanā nayati ti bhavan-  
netti ti vuccati, evam ayam pi veneyyasatthe ariyadhammanā  
nayati ti saddhammanay' atthena Netti ti vuccati

Atha vā nayantitāyā ti Netti. Nettipakāsanena hi ka-  
ranabhūtena dhammakathikā veneyyasatthe dassanamaggam  
nayanti sampāpentī ti

Niyyanti vā ettha etasmin pakasane adhiṭṭhānabhūte  
patitṭhāpetvā veneyyā nibbānam sampāpiyanti ti Netti  
Na hi Netti-upadesasannissayena imā aviparītasuttatthā-  
vabodho sambhavati Tathā hi vuttam -- *Tasmā nibbā-  
yitukāmenā* ti ādi Sabbā pi hi suttassa utthasamvannanā  
Netti-upadesāyattā Netti ca suttapābhavā, suttam sammā-  
sambuddhapābhavan ti

p 1 (fol kai,  
rev, third  
line)

Mahākaccē'nenā ti Kaccō ti purātano ısı, tassa vā-  
sālankārabhūto ayam mahāthero Kaccāno ti vuccati Ma-  
hākaccāno ti pana pūjāvacanam yathā Mahāmoggallāno ti  
Kaccāyanagottaridditihī ti pi paṭho Ayañ ca gāthī  
Nettisamgīyantehi pakāsanatthasamgahanavasena thapitā ti  
daṭṭhabbā Yathā cāyam, evam Hāravibhangavāre<sup>1</sup> tan-  
tam Hāra-Niddesa-nigūthane Tenāha āyasmā ti ādi-  
vacanam

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<sup>1</sup> *The Commentary uses vibhāga and vibhanga indiffe-  
rently, but in a passage describing the contents of our  
work it says — Sā pañāyam Nettipakāsanapaparicchadato*

*Tattha ken' atthena hūā?*

Hāyanti etehi ettha vā sutta geyyādi-vīsayā aññāna samsayavipallāsā ti hūī Hāyanti vā sayam tāni Hā-  
ianamattam evā ti hūā, phalupacāena

Atha vā hāyanti vohāyanti dhammasamvānaka-dham-  
mapatiggāhakehi, dhammassa dānāgahanayasenā ti hūā

Atha vā hūī vīyā ti hūī Yathā hi anekaratanāvali-  
samūho hūāsankhāto attano avayavabhūtaratanasamphas-  
sehi samupajamyamānehi<sup>1</sup> bhedasukho hutvā tadupabhogi-  
janāsamāsantīpam nidāghapavilāhūpajanitam vūpasameti  
evam ete pi nānāvidhupāmattharatanapabandhā samvan-  
nanī vīsesā attano avayavabhūtapriyamattaratanādhiga-  
mena samuppādiyamīnanibbutisukhā dharmapatiggāhaka-  
janahadayaparitāpam kāmāgādi-kilesahetukam vūpasa-  
meti ti

Atha vā hūyanti aññānīdīnam hūiam upagamam ka-  
renti ācikkhanti ti vā hūā

Atha vā sotujanacittassa haranato iamanato ca hūī,  
nnuttināyena Yathāha — *Bhavesu vantugamano ti Bha-  
gavā* ti

Tattha nayan ti sīpkilese vodānāni ca vibhīgato nā-  
penti ti nayā Niyanti vā tāni etehi ettha vā ti nayā  
Nīyanamattam evā vā ti nayī Niyanti vā sayam dham-  
makathikehi upāyanti suttassa atthapavīcayatthan ti nayā

Atha vā nayā vīyā ti nayā Yathā hi ekuttādayo nayī  
sammī paṭivijjhīyamīnā paccayapaccayuppiṇṇadhammā-  
nam jathākkamasambandhavibhāgabyāpāravādhānurūpaba-  
labhāvadassanena asamkārato sammutisaccapāramattha-  
saccānam sabhāvam pavedayantā parāmatthasaccapaṭive-  
dhāya samvattanti, evam eva te pi kanhasukkasappaṭibhā-

tipphabhedā Hāra-Naya-Paṭṭhānānam vasena Pathamam  
hi Hāravācāro, tato Nayavācāro, pacchā Paṭṭhānavācāro ti  
Pūlvavatthānāto pana Sūgahavācāro-Vibhāgavācārasena  
duvidhī Sabbā pi hi Netti Sāmagavācāro Vibhāgavācāro ti  
vāradvayam eva hoti Vibhāgavācāro pana Uddesa Nid-  
desa-Paṭimiddesavasena tividho

<sup>1</sup> manahū

gudhammavibhāgudassanena aviprīṭtasuttatthāyabodhāya  
abhiśambhūnantā viṇeyyānāni catuśaccapativedhāya sam-  
vattinti

Attha vā paṇiyattī-atthiṣṣa nayanato sunkilesato jama-  
nato ca naṇṇā, nuuttimiyena

p 8 (fol 11 b,  
obv last  
line)

Etam uddiṭṭhe hāradāyo niddisatū Tattha samkhe-  
pato ti ādi ā viddham

Tattha tatthā ti tasmān uddesapāṭhe, sunkhepato  
Netti kittitī<sup>1</sup> samāsato Nettipakāsinam kathitū hīna-  
naya-mūlapadānam hi saṇṇapadāssanam Uddesapāṭhena  
kītan ti

Samaññato viśesena padattho lakkhaṇam kamo  
ettivatā ca hetvādi veditabbā hi viññūnā

Tesu avisesato viśesato ca hīna-naṇṇānam attho dassito,  
lakkhaṇādisu pana avisesato sabbe pi hīnā naṇṇā ca yathā  
kkamāni byañjanatthamukheṇa navangassa sāsanaṣṣa attā-  
samyampanalakkhaṇa, viśesato pana tassa tassa hīnaṣṣa  
naṇṇaṣṣa ca lakkhaṇam Niddese eva kathayissāma Kamā-  
dini ca yasmā nesam lakkhaṇesu nātesu suviññeyyāni  
honti, tasmā tūni pi Niddesato priato pakāsiyissīma Yā  
pana Assāḍādinavatā ti ādikā Niddesagathī

Tāsu assāḍādinavatā (1)<sup>1</sup> ti assādo ādinavatā ti pa-  
davibhāgo, ādinavatā ti ca ādinavo eva Keci assāḍā-  
dinavato ti paṭhanti Tam na sundriyam Tattha assā-  
diyati ti assādo Sukham somanassam ca Vuttam e'tam —  
*Yam bhikkhūnaṃ pañcupādānakkhandhe paticca uppujati  
sukham somanassam, ayaṃ pañcasu upādānakkhandhesu  
assādo ti Yathā ca sukham somanassam, evam itthā-  
rammanam pi Vuttam pi e'tam — So tad assādeti,  
tam nikkāmeti ti — Rūpam assādeti abhinandati, tam  
ārabbha rūpo uppujati ti — Samyojanīyesu bhikkhave  
dhammesu assāḍānupassino ti ca Assādeti etāyī ti vā  
assādo Tanhā Tanhāya hi karanabhūṭāya puggalo sukham  
pi sukhārammanam pi assādeti Yathā ca tanhā, evam*

<sup>1</sup> The numbers in brackets indicate the verses of the  
Niddesavāra, in which the words commented on occur.

vipallāsī pi Vipallāsavasena hi sattā amittam pi tiannu-  
mum itthikūena issādentī. Evam vedanīya sabbesam  
tebhūmakasunkhīṇānam tanhāya vipallāsānā cā issāda-  
vicio veditabbo. Kathaṃ pana dukkhīdukkhamasukha-  
vedanānam assīdimyatī ti? Vipallāsito sukhapaṇīyā-  
sabhāvito ca. Tathā hi vuttam — *Sulhā llo āuso Vi-  
sūhū vedanā thutisukhā viparināmadukkhā, dukkhā vedanā  
thutidukkhā viparināmasukhā adukkhūmasukhā vedanā jñā-  
nasukhā anñānadukkhā ti* (M I p 303). Tattha vedanīya  
atthasītapariyāvasena tebhūmakasunkhīṇānam nikkhe-  
pakaṇḍakandavaseṇa tanhāya samkilesavatthuvibha-  
ge nikkhepakāṇḍake ca tanhāniddesavasena vipallāsīnam  
subhasīṇīṇīseṇa dvāstthidittthigatavaseṇa cā vibhāgo  
veditabbo. Ādinavo dukkhā vedanā tisso pi vi dukkhatā.  
Atha vā sabbe pi tebhūmakasunkhīṇā ādinavo. Ādinam  
atīviya kapaṇam vīti pavattatī ti idinavo. Kapaṇama-  
nisso evam sabhāvī ca tebhūmakā dhammā aniccatādi-  
yogenā. Yāto tatthi ādinavānupassanī āridāvapassakā-  
nam yathābhūtanāyo ti vuccatī. Tathā cā vuttam — *Yam  
bhikkhave puccupādānakkhundhā aniccā dukkhā viparinā-  
madhammā, ayam pañcasu upādānakkhandhesu ādinavo ti*.  
Tasmā ādinavo dukkhasaccaniddesabhūtanam jātyādinam  
aniccatīdinam dvācattālisāya ākūṇnam cā vaseṇa vibha-  
jitvā muddisattho.

Nissarati etenā ti nissaiyanam (1) Ariyamaggo Nissa-  
ratī ti vā nissaiyanam. Nibbānam Ubhayam pi sīmañña-  
niddeseṇa ekaseseṇa vā nissaiyanam ti vuttam. Pi (1)-saddo  
pūṇimānam pacchimānā cā sampindanattā. Tattha ari-  
yamaggapakke satīpatthānādinam sattatimsabodhipakkhi-  
yadhammānam kāyānupassanādinā cā tadantogadhabhe-  
dānam vaseṇa nissaiyanam vibhajtvā muddisattham, nibbā-  
napakkhe pana kiñcāpi asankhatāya dhātuyā nippariyāyena  
vibhāgo n'atthi, pariāyena pana sopādisesa-nūpādisesa-  
bhedenā. Yāto vā tam nissatam tesam paṭisambhūḍmagge  
dassitapabbhedānam cakkhīdinam channam dvāṇnam rū-  
pādinam channam ti ammaṇānam tam tam dvāpavattī-  
nam channam channam viññāna phassa-vedanā saññī-ceta-  
nā-tanhā-vitakka-vicāṇānam paṭhavīdhātu idinam channam

dhātūnam dasannam kasmāyatunānam kesādinam battim-  
sāy i tīkū īnam pañcannam khandhānam dvād is innam āya-  
tanānam itthārasinnam dhātūnam, lokiyānam indriyānam  
kāmādhātu-adinnam tissinnam dhātūnam kūnabhavādinam  
tinnam tinnam bhavānam etunnam jhūnānam appamaññi-  
nam āruppānam dvīdasannam paticcasamuppādaṅgānañ  
cā ti evam-ādinam saukhatadhammānam nissai unabhiāvena  
vibhapti ī middisatabbim

Phalan (1) ti desanāpñalam Kīṃ pana tan ti? Yam  
desanīya upphādiyati Nānu ca nibbānādhiḡamo Bhaga-  
vato desanīya upphādiyati? Nibbānañ (ca nissannam) ti  
innā vuttam eva ti saccam etam Tañ ca kho pañam  
pariāya Idha pana paccakkhato desanīphalam adhippetam  
Tam pana sutanaggañnam atthi v-dhūma vedādi-ariya-  
maggaissa pubbhūḡapāpattibhūti chabbisuddhiyo jāñ  
ca tasmim khano maggaṃ anabhisambhūnantassa kīlantaie  
tadadhiḡamakārabhūtam sampattibhavaḡetu ca siyā  
Tathā hi vakkhati (p 7) —

*Attānuditthim āhaḡu*

*evam maccentaro siyā* (ti idam phalan) ti, (p 6) —

*Dhammo haie vakkhati dhammacārin ti* idam phalan ti ca

Etena nayanā devesu c'eva nimussesu ca tya-vanna-  
bala sukha-jāsa-parivāia-ādhipateyyasampattiyo upādhi-  
sampattiyo cakkavattissu devrajjasu cattāri sampatti  
cakkāni, silasampadā samādhisampadā tisso upā chā  
abhiññā catasso pañisambhūti sāvakabodhi paccakabodhi  
sammāsamboḡā ti sabbā pi sampattiyo puññasambhā-  
hetukā Bhagavato desanīya sūhetabhiḡatāya phalan ti ve-  
ditabbā

Upāyo (1) ti ariyamaggaḡpradattibhinabhūtā pubbhūḡa-  
paḡipadā Sā hi puññā puññā pacchimūya pacchimāya  
adhiḡamupāyabhāvato pañamariāya maggañnibhinādhiḡam-  
assa ca hetubhāvato upāyo yā ca pubbe vuttaphalādhi-  
ḡamussa upāyapaḡipatti Keḡi pana saha vipassanāya  
maggo upāyo ti vadanti Tesaṃ matena nissannam ti  
nibbānam eva vuttam siyā Phalam viya upāyo pi pubba-  
bhūḡo ti vuttam siyā, yam pana vakkhati (p 6) — *Sabbe  
dhammā* | pa | *visuddhiyā* ti ayam upāyo ti, etthāpi pubba-

bhāgapatipidā ca udāhṛtā ti sakkī vūñātum Yasanti panā (p 6) *te pahiya tave oghan ti* idam missarūnam ti aniyamaggassa missanabhāvam vakkhati Aniyamaggo hi oghatāman ti

Ānatti (1) ti tīnīhassa Bhūgavato vānāvajanassa hitasiddhiyā evam pāṭipujjāhi ti vidhīnam Tathā hi vakkhati (p 7)

*Sūnanto lokam arekkhassu | Moghañjā (ti ānatti ti)*

Īogīnam (1) ti catusaccakammattānabhāvanīya jātṛapayuttānam viṇeyyanam, atthāyā ti vacanaso

Desanā hīno (1) ti etesam jathāvuttānam assāḍādināna vibhajanāvakkhano simūmanāviseso desanī hīno nāmā ti attlio Ettihi kum pan' ctesam assāḍādināna avasesīnam vacanam desanī hīno udāhu ekacīnam ti<sup>1</sup> Navasesīnam jeva Yasmim hi sutte assāḍādināna-missanāni sarūpato āgātāni, tattha vattabbam eva n utthi, yattha pana ekadeśena āgātāni na vā sarūpena tatiha āgātāni atthavaseṇa maddhūetvī hīno jāyetaḥho Aham uttho Desanā-hīna vibhange āgamissati ti idha na pūṇācīto

Yam pucchītan (2) ti jā pucchī, vicāmanā ti vacanaso Vissajjitam anugīti ti etthāpi es'eva nayo Tattha vissajjītan (2) ti vissajjanā, sā ca ekam sabyākāra-nūdivasena catubbidham byākāmanam Ca (2) saddo sampindanattlio Teni gāthāya avuttam padādm sangāhāti Tī pana puccha vissajjanā kassī ti<sup>2</sup> iha sut tassā ti Etenī suttanā<sup>1</sup> āgātāni pucchī-vissajjanam vicetabban ti dasseti Yā ca anugīti (2) ti vuttass' eva atthassī jā anupucchī-gīti anugīti, Saṅgīhagāthā Pucchīya vā anuṇṇā gīti Etenī pubbīpanam gāhītam Byākāmanassa hi pucchānuṇṇatā idha pubbāpanam nūma, jī pucchānu-sandhī ti vuccati, punnam suttassā ti padam pubbāpekkhanti puna suttassā ti vuttam Tena suttassa-missayabhūte assāḍādhike paṇṇāhāti Etti vati vicaya hīnassa visayo navasesena dassito hoti Tathā ca vakkhati — Vicaya hīnavibhange padam vicināti | pa | anugītim vicināti ti

<sup>1</sup> sutte



Tattha sutte sabbesuṃ piḍḍanam anupubbena atthaso  
 byūṭṭhāso eva vicāro padavīcayo Ayam pucchā adittha-  
 jotanaṃ dhitthasamsandanāṃ vimattechodanā anumatipucchā  
 kathetukunyatipucchā sattādhitthānā dhammādhittāna  
 ekādhitthānāṃ anekādhitthānā sammutivissayā puṇamattha-  
 visayā alitavissayā unāgatavissaya paccuppannavissayā ti ādinā  
 pucchā-vicayo veditabbo Idam vissajjanam ekamsabyāka-  
 ranam vibhāgyabyākaranam pāṭipucchābyākaranam thapa-  
 nam sāvasesam nivarasesam<sup>1</sup> sa-uttaram anuttaram loka-  
 yam lokuttaram ti ādinā vissajjanā vicayo Ayam pucchā  
 munī sameti ctena sameti ti pucchitattāham ānetvā vicayo  
 pubbenāparim samsandevī pavicayo pubbāparavīcayo  
 Ayam anugāti vuttatthasamgahā avuttatthasamgahā tadū-  
 bhīyatthasamgahā kusalatthasamgahā akusalatthasamgahā  
 ti ādinā anugāti-vicayo Assāḍādisu sukha vedanāya itthā-  
 rammanānubhavalakkhaṇā ti ādinā, tanhāya ārammana-  
 gāhanalakkhaṇā ti ādinā, vipallāsānam viparīttagāhana-  
 lakkhaṇā ti ādinā, avasīthānam tebhūmakadhammānam  
 yathāsakalalakkhaṇā ti ādinā sabbesaṃ ca dvāvīsatiyādhiḷkesu  
 dvācattāsisādhikesu eva dukasāte labbhāramanāpadavasena tva-  
 tam assādatthavisesaniddhānam assāda vicayo Dukkha-  
 vedanāya anitthānubhāvanalakkhaṇā ti ādinā, dukkhasa-  
 cānam paṭisandulalakkhaṇā ti ādinā, aniccātādinam ādi-  
 antavantatāya aniccam ti kathāya ca anicca ti ādinā  
 sabbesaṃ ca lokiyadhammānam samkilesabhāgiya-hanabha-  
 giyatādivasena ādinavavuttiyā okāsaniddhānanena ādinava-  
 vicayo Nissāganapade ariyamaggassa āgaminato kāyānu-  
 passanādi pubbhāgiyapaṭipadā vibhāgavisesaniddhānavā-  
 sena nibbānassa yathāvuttapaṇṇāyavibhāgavisesaniddhāna-  
 navasena ti evam nissāraṇa vicayo Phalādinam tan tam  
 suttadesanāya sāmetabbaphalassa tadupāyaṃ tattha tattha  
 Satthu vidhānavacanassa eva vibhāganiddhānavasena vi-  
 cayo veditabbo Evam pādapucchāvissajjanapubbāparānu-  
 gātinam assāḍādinam ca vīsesaniddhānavasena vicaya-  
 lakkhaṇa vicayo-hāro ti veditabbo

<sup>1</sup> nivarasesam<sup>2</sup> dvāvīkhesu

Sabbesaṃ (3) ti solasaṇṇam Bhūmī (3) ti byūjanāṃ sandhīyāha, byāñjanam hi mūlapadāni vya nayānam hā-  
iānam bhūmi pṛi uttithūm, tesam byūjanavica bhī-  
vato Vuttam hi — Hāi byūjanavicaḥ (p 1) Pe-  
take pī hi vuttam — Sabbe hāi sampathamīnā nayanti  
suttattham byāñjanavidhuputhuttī ti Gocaro (3) ti  
suttattho Suttassa hi padatthaniddhānamukheṇa hāi-  
jojanā, tesam byāñjanatthānam Yuttāyuttaparakkha  
(3)\* ti yuttassa ayuttassa ca upaparakkha Yuttāyutti  
parakkhā ti pī pītho, yutti yuttamā vicaṇā ti attho  
Kathūna pana tesam yuttayuttajīvanā? Catūhi mūhapa-  
desehi avuṃjjhaneṇa Tattha byūjanassa tāva sabhīva  
mūttibhāvo adhippetatthavācakabhīvo ca yuttabhāvo,  
atthassa pana sūta-vinaya-dhammātāhi avilomanam Ayam  
ettha samkhepo, vuttīti pana pūto vibhavissati Hāro  
yutti ti niddittho (3) hi evam sūte byāñjanatthānam  
yuttāyuttabhīva vibhāvavakikkhano yutti hīvo ti vedittho

Dhammā (4) ti yam kūci suttāgatam kusāḍḍi-  
dhammā āha Tassa dhammasā (4) ti tissa yathā-  
vuttassa kusāḍḍidhammassa Yam padatthānam (4) ti  
yam kāraṇam tam Yonisomanasikāra-sutte āgatam anā-  
gatam vā sambhavato middhāietvā kathetabban ti adhi-  
ppāyo Iti (4) ti evam vuttanīyenī ti attho Yāva  
sabbe dhammā (4) ti yattakā tasmim sūte āgatadhammī,  
tesam sabbesaṃ pī yathānuṃpam padatthānam middhāietvā  
kathetabban ti adhippāyo Atha vā yāva sabbadhammā  
ti suttāgatassa dhammassa yam padatthānam tassa pī yam  
padatthānam ti sambhavato yiva sabbadhammī padatthā-  
navicāṇānā kātabbā ti attho Eso hāro padatthāno (4)  
ti evam sūte āgatadhammānam padatthānabhūtā dhammā  
tesā ca padatthānabhūtā ti sambhavato padatthānabhūta-  
dhammaniddhānanalakkhano padatthāno nāmi hāro ti attho

Vuttam hi ekadhamme (5) ti Kusāḍḍisu Khandhā-  
disu vā yasmin kasmīci Ekadhamme\* sūte sarūpato  
middhānavasena vā kathite Ye dhammā ekalakkhaṇā  
keci (5) ti ye keci dhammā kusāḍḍibhīvena rūpakkan-

\* Cf A I, p 30, 43 sqq, S. V, p 32 sqq

dhādibhāvenā vī tena dhammena samānalakkhanī Vuttā bhavanti sabbe (5) ti te sabbe pi kusilādisabbhīvā khandhīdisabbhāvī dhammī sutte avuttā pi tūyā samānalakkhanītiyā vuttā bhavanti tīnetī sūyānmanavasenā ti adhippiyo Ettha ca ekalakkhanā ti samānalakkhanī vuttī Tena sahacūitā sumānakiccātā sumānahetutā samānaphalatī samānārammanatā ti evam-ādīhi avuttānam pi vuttānam vīya maddhānam vedītibbam So hāio lakkhano nāmā (5) ti evam sutte anāgate pi dhamme vuttappakārena jēate vīya maddhāretvā jā samvannanā so lakkhano nāma hāio ti uttho

Neiuttan (6) ti neiuttam padanūbbacinan ti attho Adhippiyo (6) ti buddhīnam sāvakanam vī tassa sut-tassa desakanam adhippiyo Byāñjanan (6) ti byāñja-nena, karane hi etim paccattim Kīmarū ca sabbe hāi byāñjanavīcayī, ayam pūna vīsesato byāñjanadvīen' eva atthapariyesutī ti katvā byāñjanan ti vuttam Tathī hi vakkhati — Byāñjanena suttassi neiuttān ca adhippiyo ca nidānān ca pubbāpariasandhi ca gavesitabbo ti Athā (6) ti padapūrianamattam Desanā nidānan ti nidadati phalan ti nidānam, kīimam Yenī kāranena desanā pavattī, tam desanā pavattimuttim ti uttho Pubbāpariasandhi (6) ti pubben ca apūena ca anusandhi Pubbāparienā sandhi ti pi pītho Suttassa pubbhāgena aparabhāgam samsandeti kathanan ti attho Sam-gītivāsena vā pubbāparabhūtehī suttantaiehī samvanniyamānassa suttassa samsandanam pubbāparānusandhi Yam pubbapadena parāpadassa sambandhanam, ayam pi pubbāpariasandhi Eso hāio catubyūho (6) ti evam mūbbacānādhīppāyādīnam catunnam vībhāvanalakkhano catubyūho hāio nāmā ti attho

Ekamhi pīdatthāne (7) ti ekasmin vāmbhādhatu-ādike parakkamadhātu-ādīnam padatthānabhūte dhamme desanāūlle satī Pariyesatī sesakam padatthānan (7) ti tassa visabhāgatāyā agahanena vā sesakam pamā dādīnam āsannakāranattā padatthānabhūtam kosajjādīkam dhammantarān pariyesatī paññāya gavesatī, pariyesitvā ca samvannanāya yojanto desanam āvattati paṭipakkhe

(7) ti vutthi sambhādimukhena ā viddham suttam vuttam iena pamāḍādivasena maddisanto desinam patipakkhato āvatto ti nāma. *Āvatto nāma so hīno* (7) ti desināya gahitadhammānāṃ sabhāga-vīrabhāgadharmavasena āvattana lakkhano āvatto-hīno nāma ti attho.

Dhamman (8) ti vibhāvadharmam. Tū kusalādivasena anekavidham. Padatthiṇiṇi (8) ti jasmim pīṭṭhite uttarigunavīse adhiḡacchati tam vīseṣādhigamākuṇam. Bhūmā (8) ti puthujjanabhūmi dissambhūmi ti evamādikam bhūmipī. Vibhūjito (8) ti vibhūgenā katheti. Sādhāriṇe (8) ti dassinapahātabbādī-nāmasena vā puthujjanī-sotīpannādī vatthuvāsena vā sādhāriṇe vīsitthe samīne ti attho. Vuttaviparyāyena āvīdhūnā veditabbī. Neyyo vibhatti (8) ti yathāvuttadhammīnam vibhajano ayaṃ hīno vibhatti (8) ti nātabbo ti attho. Tasmā samkilesadhamme vādanadhamme ca sādhū anāsādhāni uato padatthānato bhūmito ca vibhajanalakkhano vibhatti-hīno ti datthibbū.

Nidditthe (9) ti katthe sutte ṭīṭṭe samvūṭṭe vā Bhāvite (9) ti yathā-uppannasādisā uppinnā ti vuccanti, evaṃ bhāvitāsādisa bhīvetabbe ti attho. Pahīne (9) ti etthāpī es'eva nayo. Parivattati patipakkhe ti vuttī nam dhammānaṃ ye patipakkhā, tesam vasena parivatte ti attho. Evaṃ madditthānam dhammīnam patipakkhato parivuttanalakkhano parivuttano hīno (9) ti veditabbo.

Vīdhūni ekasmim yeva atthe vacanāni vivacanāni, vī vacanāni eva vevacanāni (10), pariyāyasaddī ti attho. Tāni vevacanāni bahūni anekāni. Tu (10)-siddo avadhāriṇe, tena bahū eva pariyāyasaddā eva vacana-hārayojanāyam kathetabbā. Na katipayā ti dasseti. Sutte vuttāni (10) ti navavidhasuttantasankhāte tēpitake budhāvācane bhāsītāni. Etthāpī tu-saddassa ittho ānetvā yojetabbo. Tena pāṇyam āgītāni vevā vacanāni gahetabbāni ti vuttam hoti. Ekadhammīssā (10) ti ekassa padatthissa. Yo jānati<sup>2</sup> suttavidū (10) ti yathā Sabbissa jānāti ti vutte Sabbinaṃ vevāhehi, Sabbī dethā ti

<sup>1</sup> bhūmi

<sup>2</sup> jānāti

vū ānāpeti ti uttho evaṃ yo suttakovidō dhammakathiko ekassa bhūti pi paṇḍāyasadde vicāreti vibhūvetai jogeti ti attho Vevacano nāma so hīno (10) ti tassa atthassa vuttappakāra paṇḍāyasiddhayaṇā lakkhano vevacana hīno nāma Tasmā ekasmiṃ atthe mekapaṇḍāyasiddhayaṇā lakkhano vevacana hāro ti vedittabbam

Dhamman (11) ti khandhidhammam Paññattihi (11) ti paññāpanehi pakārehi āpanehi, sankarato yā ṭhapanehi Vividhāhi (11) ti mikkhapapabhavādivasena anekavidhāhi So ikhīno (11) ti yī ekass' ev' atthassa mikkhapapabhavapaññatti-ādivasena anekāhi paññattihi paññāpanī, so ākāro Neyyo paññatti nāma hāro (11) ti paṇṇatti-hāro nāmī ti ātābbo Tasmā ek' ekassa dhammasa anekāhi paññattihi paññāpetābbākāravibhavanalakkhano paññatti hāro ti vedittabbam

Paṭiccuppādo (12) ti paṭiccasamuppādo Indriya-khandhā (12) ti indriyāni ca khandhā ca Dhātuyatanā<sup>1</sup> (12) ti dhātuyo ca āyatanāni ca Etehi (12) ti yo dvādasapadiko paccayākāro yāni ca dvāvisahu indriyāni ye ca pañcakkhandhā yā ca uṭṭhārasa dhātuyo yāni ca dvādasāyatanāni, etehi sutte igatapadavṭṭhamukhena niddhāniyamānehi Otariati yo (12) ti yo samvannamānayo ogāhati, paṭiccasamuppādālike anupāvisati ti attho Otariāno nāma so hīno (12) ti yo yathāvutto samvannānāviseso, so otariāna-hāro nāma Ca (12) saddena c'ettha suññatamukhādīnam gāthāya avuttānam pi sangaho datṭhabbo Evaṃ<sup>2</sup> paṭiccasamuppādādmukhehi suttatthassa otariāna-lakkhano otariāno-hāro nāmā ti vedittabbam

Vissajjitanihi (13) ti buddhūdihi byākato Pañhe (13) ti ātūm icchite atthe Gāthāyaṇ (13) ti gāthāiṇṇhe, idaṃ ca pucchantā yebhuyyena gāthābandhavasena pucchanti ti katvā vuttam Yam ārabbhā ti? Sā pana gāthā yam attham ārabbha adbhicca pucchitā, tassa atthassa suddhāsuddhaparikkhā ti padam sodhitam, ārambho<sup>2</sup> na sodhito, padaṃ ca sodhitam ārambho<sup>2</sup> ca sodhito ti evaṃ padādinam sodhitāśodhitabhāvavicāro Hāro so

<sup>1</sup> āyatanāni

<sup>2</sup> ārabbhō

sodhano nāma (13) ti yathāvuttavacāro sodhano-hāro  
nāma. Evaṃ suttapaḍipadātthapāṇḍitambhūtaṃ on sodha-  
nalakkhamo sodhano-hāro ti vedatabbam.

Ekattatāya (14) ti ekassa bhūvo ekattam ekattam eva  
ekattatāya ekattatāya. Eka-saddo cettha 'sāmaññasadda-  
paṇḍiyo, tasamā sāmaññenā ti attho. Visatthā mattā  
vimmattā vimmattā va vimmattam, tassa bhūvo vimmattatā.  
Tāya vimmattatāya (14) vivesanā ti attho. Te na vi-  
kappayitabbā (14) ti ye dhammā dukkham samudayo ti  
idamā sāmaññena jītiyūtikāmatanhi-bhāvatanihi ti idamā  
vivesanti ca sutte desitā, te 'hi ettha sāmaññam ko vi-  
vaseso ti evam sāmaññavivasesavikappanavasesa na vikap-  
pitabbā. Kasmā? Sāmaññavivasesavikappanavasesa volūhi bhā-  
venā anavatthānato, kīla-disivivasesādinnam vjā apekkhā-  
siddhito ca. Yathā hi vjā hūyo sva ti vuccamānā kīla  
vivesā anavatthitasabhihi pūimā disā paccimā disā ti  
vuccamānā disāvivesā ca, evam sāmaññavivasesā pi. Tathā  
hi idam dukkham ti vuccamānam jīti-vihi apekkhāya sā-  
maññam pi samānam siccāpekkhāya viveso hoti. Esa  
majjo samudayaḍḍiso pi. Eso hāro adhiṭṭhāro (14) ti  
evam suttāgatānam dhammānam avikappanavasena sūmañ-  
ñavivasesamiddhāna-lakkhano adhiṭṭhāno-hāro nāma ti  
attho.

Ye dhammā (15) ti ye aṇṇādikā paccayadhammā  
Yam dhamman (15) ti yam saṅkhāḍādikam paccayuppan-  
nadhammam janayanti nippāḍenti. Paccayā (15) ti  
sahajītipaccayabhāvenā. Paṇam pūratō (15) ti puṇam-  
paṇapaccayabhāvenā, anuūpasantāniggaṭṭanavasena paccā-  
yo hutvā ti attho. Upanissayaakoṭi hi idhādhippetā. Pu-  
ṇimasmim avasiṭṭho paccayabhūvo. Hetum avakaddha-  
yitvā (15) ti tam yathāvuttam paccayasāṅkhātajanakādi-  
bhedabhinnaṃ hetum ākaddhitvā suttato middhāetvā yo  
samvannanāsāṅkhāto. Eso hāro paṇikkhāro (14) ti  
evam sutte āgatādhammānam paṇikkhāsaṅkhāto hetu-  
paccaye middhāetvā samvannana lakkhano paṇikkhāro-hāro  
ti attho.

Ye dhammā (16) ti ye silādhammā. Yam mūlā  
(16) ti yesam samādhā-ādānam mūlabhūtā, te tesam

samādhi-ādinam padatthānabhīvena samāopayitabbā ti sambandho Ye e'okattā pakṣitā muninā (16) ti ye ca iḡavāḡī cetovimutti sekhapphala-kāmadhātusamattikamanādisiddhā anāgīmiphalatthataja ekattā buddhamuninī paṇḍipitī, te aññamanāvevacanena samāopayitabbā ti sambandho Samāopanam e'ttha sutte yathārutavasena middhānavasena vā gīḡhamānassa sikkhattayasankhātassa silādikhandhattayassa paṇḡyiyantakivibhīvanamukheḡ bhāvanipūḡpūḡkathanam bhāvanāpūḡpūḡ ca pahātābbassa pahānenā ti pahānasamāopanā pi atthato dassita eva hoti Eṡa samāopano hīḡo (16) ti eṡa sutte āgītadhammānam padatthānavavacanabhāvanā pahāḡsamāopanavacāna-lakkhmo samuopano nāma hīḡo ti attho

Evam gīḡhīḡbhāvasena solasa pi hīḡe middhisitā idāmi naye middhitaḡ Tanhāḡ cā ti ādi vuttam Tatthi tanhāḡ ca avijjāḡ pi cā (17) ti sutte āgītam atthato middhānavasena vā gahītatanham avijjāḡ pi ca, yo neti (17) ti sambandho, yo samvannanāviseso, tam neti samkilesapakkham pāpeti samkilesavasena suttattham yojeti ti adhippāyo Samathenā (17) ti samādhinā, vipassanīyā ti paññāyā Yo neti vodānapakkham pāpeti Tattha suttattham yojeti ti adhippāyo Sacceti yojīyitvī (17) ti nayanto ca tanhī cā avijjā ca bhavamūlakattā samudayasaccam, avasesā tebhūmakadhammā dukkhasaccam, samathavipassanī maggasaccam, tina pattabbā asankhata-dhātu modhasaccān ti, evam imehi catūhi sacceti yojitvā Ayam nayo nandiyāvatto (17) ti yo tanhāvijjāhi samkilesapakkhasa suttatthassa samathavipassanāhi vodānapakkhasa catusaccayojanamukhena nayana-lakkhano samvannanāviseso, ayam nandiyāvatto nayo nāmā ti attho Ettha ca nayassa bhūmigāthiyam nayo ti vuttā, tasmā samvannanāviseso ti vuttam Na hi atthanayo samvannanā, catusaccapāḡvādhassa anurūpo pubbhāge anugāhananayo atthanayo, tassa pana jā ugghātitaññū-ādinam vasena tanhādīmukhena nayabhūmmācānū Tattha naya-vohāḡo

Akusale (18) ti dvādasa cittuppādasamgahite sabbe pi akusale dhamme Samulehi (18) ti attano mūlehi lobha-

dosa moheli ti attho Kusala (18) ti sabbe pi catubhū-  
make kusaladhamme Kusalamulehi (18) ti kusalehi  
alobhādāmūlehi yo neti, nāyanto ci kusālikusalamā māyā-  
mañci-ādayo vija abhūtu na hoti ti bhūtu, pata-gha-  
tādayo vija na sammutisaccamattan ti tathā im, akusa-  
lassa itthavipākatabhāvato kusalassa ca anitthavipākātā-  
bhāvato vipāke sati avisamvādikattā avitatham neti,  
evam etesaṃ tinnam pi padānam kusālākusalavisesanā  
daṭṭhabbā Atha vā akusalāmūlehi akusalāni kusalamū-  
lehi ca kusalāni nāyanto iyaṃ nayo bhūtaṃ tathā  
avitatham neti, cattāni saccāni middhā etvā yojeṭi ti attho  
Dukkhiṇi hi bādhakābhāvato anānathābhāvābhāva na  
bhūtāni saccasabhāvattā tathāni avisamvādanato avita-  
thāni Vuttam h'etam Bhagavatī — *Cattārimāni bhū-  
lāhare tathāni avitathāni anānathāni ti* (S V p 430)  
Tipukkhalam tam nāyam āhū (18) ti yo akusalāmū-  
lehi samkilesapakkhassa kusalamūlehi vōḍṇapakkhassa  
suttatthassa catusaccayojanamukheṇ v nāyana-lakkhaṇo  
samvannanāviseso, tuṇ tipukkhalā-nāyam ti vadanti ti attho

Vipallāsehi (19) ti asubhe subhan ti idā nayapavattchi  
catuḥ vipallāsehi Kilese (19) ti kilissanti vibādhenti ti  
kileśa samkūlittadhammā, samkilesapakkhaṇa ti attho  
Keci samkilese ti pi paṭhanti, kilesasahite ti attho  
Indriyehi (19) ti saddhādāni indriyehi Saddhamme  
(19) ti patipattipativedhasaddhamme vōḍṇapakkhaṇa ti  
attho Etam nāyam (19) ti yo subhasānādāni vipallā-  
sehi sakalassa samkilesapakkhassa saddhāniyādāni vōḍ-  
ṇapakkhassa ca catusaccayojanavasena nāyana-lakkhaṇo  
samvannanāviseso, etam nāyavidū saddhammanāyakovidā  
atthānāyakusalā eva vā, sīhaviikkīlitaṃ nāyam ti vadanti  
ti attho

Veyyākāraṇesū (20) ti tassa tassa atthanāyassa yoja-  
nattham katesu, suttassa atthavissajjaṇesū ti attho Ten'  
evāha tahiṃ tahiṃ ti Kusālikusalā (20) ti vōḍṇāyā  
samkilesikā ca, tassa tassa nāyassa disābhūtaḍḍhammā.  
Vuttā (20) ti suttato middhā etvā kathitā Manasā  
volokayate (20) ti te yathāvuttadhamme cittaṇ'eva ayaṃ  
paṭhamā disā ayaṃ dutiā disā ti ādina tassa tassa



nayassa disābhāgena upapavikkhati, vicūṭeti ti attho Olokayate te bhāhī ti pi pūṭho Tattha te ti te yathā vuttadhamme, vālu ti abbhantaram eitte eva ti attho Tam khu disālocanam āhū (20) ti olokayate ti ettha yad etam olōkanam, tam disālocanam nāma nayam vādanti Khū ti ca nūpāto vadhāraṇe Teni olōkanam eva ayaṃ nayo na koci atthaviseso ti dasseti

Olokayitva (21) ti pathamādisābhāgena upapavikkhatī Disālocaneti (21) ti disālocanāyena kriyābhutena Yena hi vidhū tissa tissa atthamayassa yojanāya disā olōkanti, so vidhū disālocanam ti evam vā ettha attho dāṭṭhabho Ukkhupiyī (21) ti uddhantī disābhūtadhamme suttato maddhuetvī ti attho Ukkhupiyā yo samānetī ti pi pathanti Tass' attho yo tesam disābhūtadhammānup samānyanam karoti ti Yan ti vā kriyāpūṭṭhasanāni Samānetī ti samāni samāni vā āneti, tassa tassa nayassa yojanāvasena Ke pūṭṭhetī? Sabbe kusālikusale tan tam nayadisābhūte Ayam nayo (21) ti samānetī ti ettha yad etam tam nayadisābhūtadhammānam samānayanam, ayaṃ ankusō nāma nayo ti attho Etenā ca dvayam vohāra-nayo kamma nayo ti vuccati

Evam hāṇe naye ca maddisitvā idāni nesup yojanakkamam dassento Solasa hāṇī pathaman ti idāni tva Tattha pathamam solasa hāṇī yojetabbā ti vacanāseso Hāṇī samvannanī pathamam kātabbā, byāñjanapariyēṭṭhibhāvato ti adhippiyo \*Disālocanato (22) ti disālocanena, ayam eva vā pūṭṭho Ankusena hi (22) ti hi saddo nūpātamattam Sesam uttānam eva

Idāni yesam byāñjanapadānam atthapadānāni ca vasena Dvādasī padāni suttan ti vuttam (p 1) Tāni padāni maddisitum Akkharāni padāni ti ādāni āha Tattha aparīyosite pade vanno akkharāni pariyaṇena akkharanato asaṇceṇanato, na hi vannassa pariyaṇo vijjati Atha vanno ti ken' atthēna vanno? Atthasamvannanāttēna Vanno eva hi ittharikkhanatāya aparīpārabhāvena pavatto padā-dibhāvenā gayhamāno yathāsambandham tan tam attham vadati Ekakkharāni vā padāni akkharāni Keci pana

manisā desanī vācīya ikkharato akkharan (23) ti vadanti Padan (23) ti piyati uttho, etenī ti padam. Tam nūna padam, ikhīti padam upa-igga padam, nīpāta-padam ti catubbidham. Tattha phassa vedanā cattan ti evam idikam satvāpadhīnam nūna padam. Phuseti vedayati vijjanti ti evam-ādikam kīvāpadhīnam ikhīti padam. Kīyīvisesagāhananimittam pa iti evam-idikam upasagga padam. Kīyīya sīviseti ca sūpavisesippa-kīsanāhetubhūtam evam ti evam idikam nīpāta padam. Byāñjanan (23) ti sīmkhepato vuttanī pudibhilitam uttham byāñjyati ti byāñjanam. Vīkyam. Tam pana utthato padasamudāyo ti datthabham. Padamattasīva ne pi hi ulukūādivasena labbhamānehi padantācchi anusīdhitam katvā utthasampvīpattī ti vīkyam eva atthāp byāñjyati. Nūttan (23) ti ikūābhilitam nibbācanam nūttam. Niddeso (23) ti nibbācanavutthīto nūvasesa-dīśanattī niddeso, padehi vākyassa vibhīgo ikūto. Yadi evam padito ikūassa ko vīseso ti? Apūyosīte vīkye avibhājanīne vī tīdīvayāvo padam, uttānāvasena pūyosīte vākye vibhājanīne vī tīdīvayāvo ākāro ti ayaṃ etesaṃ vīseso. Chattham vacanam chatthavācanam ākāro, chatthavācanam etassā ti ākārachatthavācanam (23). Byāñjanapadam. Ettha ca byāñjanam ti imassa padissa anantāram vattabham ākārapadam niddesapadānantāram vādantera ākārachatthavācananī ti vuttam, padānupubbīkam pana icchantehi, tam byāñjanapadīgāntāram eva kītibham. Tathā hi vakkhati (p 9) — Aparimānā byāñjanā, iparimānā ikūti ti byāñjanehi vivarati, ākācchi vibhājati ti ca. Keci pana ikūti-pada byāñjananīnttiyo ca niddeso ti paṭhanti. Ettāva byāñjanam sabban (23) ti jān' imā akkharādīni nidditthīni, ettakam eva vibham byāñjanam etehi samgahitam byāñjanam nāma n'atthī ti attho.

Sīmkīsanā (24) ti sīmkhuttēna kīsanā. Pakāsanī (24) ti pathumam kāsānā, kāsiyati dīpiyati ti attho. Imāni atthapadādayena akkharapadehi vibhājanīyāno utthā-

<sup>1</sup> akūa<sup>o</sup>

<sup>2</sup> corrected into evam tīva

kāro gahito Yasmā akkhaññehi suyyamāhehi sunantīnam  
 vāsesādhānāsu katattā padapuyyosāne padatthasampatī  
 prīti hotī Tathā hi vakkhati (p 9) — Tattha Bhagava  
 akkharūhi samkaseti, padehi pūjaseti ti akkhaññehi padehi  
 ca ugghateti ti ca Vivaraṇā (24) ti uttīṭṭhānā Vibha-  
 janā ca uttanukumman ca paññatti ca vibhajanuttāni-  
 kammapaññatti (24) Tattha vibhajanā ti vibhāgaka-  
 ranam Ubhayanāpi niddisvanam iha Idha purimanayen'  
 eva byañjanākārehi niddisiyamaṇo atthākāro dasseti ti  
 datthavibhāṇi Uttānukumman pakatakarānam Pakārehi  
 āpanam prūñatti Dvayanāpi patiniddisvanam ketheti  
 Etthipi mutti niddesavikkhācchi byañjanapadehi pakāsi-  
 yamaṇo atthākāro vutto, jo patiniddisiyati ti vuccati  
 Etchi (24) ti etehi eva samkāsanādi vimuttissa desanā-  
 tissa abhivato Attho (24) ti suttattho Kammaṇ  
 (24) ti ugghatanādi-kammam Suttatthena hi desanāya  
 pivattiyamānehi ugghatitūnū adī vineyyānam cetasantī-  
 nassa pabodhanakāryimibhātti So ca suttattho samkāsa-  
 nādi-ākāro ti Tena vuttam ittho kammañ ca niddatthan ti

Tini (25) ti lūgarūpallāsena vuttam, tayo ti vuttam  
 hoti Navahi padehi (25) ti navāhi kottāhesu Attho  
 samīyutto (25) ti ittho samīyutto na vime vattati  
 Sabbassa hi buddhavicānassa catusūcapakāsanato attha-  
 nayānū ca catusaccīyojanavasena pivattanato sabbo pāṇi-  
 attho utthanajattayasahito samkāsanādi-āhīnavisesavutti  
 cī ti

Idam yathūdditthe desanā-hāradike Nettipakāsanassa  
 padatthe sukhagabanattham ganānavasena paricchinditvā  
 dassento Attassā ti adim iha Tattha catubbisā (26)  
 ti solasa hāiā cha byāñjanapadāni dve kammānāyā ti  
 evam catubbisā Ubhayan (26) ti cha atthapadāni tayo  
 atthānāyā ti idam navavidham yathāvuttam catubbisavi-  
 dhañ cā ti etam ubhayan Sankalīyitvā (26) ti sam-  
 pinditvā Simkhepayato ti pi pātho, ekato kaṇṭassā  
 ti attho Etthikā (26) ti etappamanā Ito vimutto ko  
 Netti-padattho n'atthi ti attho Eyaṃ tetthapsapadatthaya  
 Nettiyā sutassa atthapariyesanīya yo Solasa hūi pāṭha-  
 man ti nayehi pāṭhamam hāiā sampannetabblā ti hūi-

nayānam samvannanākkamo dissito Svāyā hūmayā  
 nam desanākkamen' eva siddho Evam siddhe sati eṭṭam  
 tiambho imum atthima dīpeti Sabbe pīme hāṭṭa nayā ca  
 iminā dassitakkamen' eva sutte samvannanārasena yoge  
 tabbā, na uppatipātīyī ti Kūp paṇ' ettho kāraṇam, ya  
 ete hāṭṭa nayā ca iminā ya kinnenti desitī ti' Yadi  
 pi nīyam anāyogo na katthaci anukkamac cūṇṇaṭṭa  
 ca dhammadesanāya nissayaphalatadupāśāmanabhūtinam  
 āśādhānam vibhāvana vibhāvatthā pakatīyā sabbāsuttī-  
 nimūpā ti suvīṇeṇyā bhāvato pūesaṇ ca samvannanā vi-  
 sesānam Vicāya-hāṭṭinam patitthābhāvato paṭṭham up  
 Desanā hūto dissito

Evam hāṭṭaṇṇo sukhaḍḍhanatthim gāthābandhavasena <sup>p 6 (fol 6,</sup>  
 sarūpato muddisīvā idim tesu hāṭṭe tiya paṭimuddesavasena <sup>rev, first line</sup>  
 vibhajitum tattha katamo desanā-hūto ti idī ti adham <sup>but one)</sup>

Evam assāḍḍiyo udāharavāsena sarūpato dissitvā <sup>p 7 (fol 6,</sup>  
 idim tatthi puggalavibhāgeṇa desanavibhāgam dissitum <sup>rev, third</sup>  
 Tattha Bhagavā ti idī vuttam Tattha ugghatitam <sup>line)</sup>  
 ghatitamattam uddatthamattam yassa muddesavā-paṭimuddesā  
 na katā Tam jānāti ti ugghatitānū Uddesamattena  
 sappabhedam savitthāramattam pativijhatī ti attho Ug-  
 ghatitum vī uccalitam utthapitam ti attho Tam jīnāti ti  
 ugghatitānū Dhammo hi desiyamīno desakito desanā-  
 bhāṇam sukhamanto vijā hoti, tam esa uccalitum eva  
 jānāti ti attho Calitam eva vī ugghatitum Sassatīdi-  
 kāraṇassa hi imeyyānam āsāyassa buddhāvacariyā dhamma-  
 desanā tankhaṇasahitā eva cūḍanaya hoti Tato param-  
 parānuyattiyī Tatthāyaṃ ugghatite calitamattā yeva  
 āsāye dhammam jīnāti vābujhatī ti ugghatitānū Assa  
 ugghatitānussa nissāṇam deseti Tatthi ken' eva tassa  
 atthasiddhito? Vipāñcitam vitthāritam maddattham jīnāti  
 ti vipāñcitānū Vipāñcitam vī mandam sūnikup  
 dhammam jānāti ti vipāñcitānū Tassa vipāñcatimūssa  
 ādinavā nissāṇaṇ ca deseti Nāṭisankhcapatitthāya  
 desanāya tassa atthasiddhito Nāṭabho dhammasa paṭi  
 muddesena attham pāpetabbo ti acārya Mūlindavāsiya

vā pitulomagghināto netibho munetabho neyyo Tassa  
 neyyassa issadim idhayaṃ māsānaṃ ca deseti manā-  
 seseti vā desena tassa attā idhito Tathāyaṃ pāhi  
 (P P p 41) — *Katamo ca puggalo ugghatitannū?*

*Tassa puggalassa sūha udahatarelāya dhammābhisamayo  
 hoti, ayaṃ uccati puggalo ugghatitannū*

*Katamo ca puggalo vipaṇcitannū?*

*Tassa puggalassa samkhittena bhūsitassa utthareṇa atthe  
 vibhajyamāṇe dhammābhisamayo hoti, ayaṃ uccati pug-  
 galo vipaṇcitannū*

*Katamo ca puggalo neyyo?*

*Tassa puggalassa udhesato paripucchito yonisomanasi  
 karoto kuliyāramitte sevato bhūto puripucchito amupubbena  
 dhammābhisamayo hoti, ayaṃ uccati puggalo neyyo ti*

Piḍipūṇṇo pīṇ' etthi Nectiyum paṭivedhassa abhī-  
 jjanā ti na gūhito ti dutthabbam

p 5 (fol  
 gam, 201,  
 Inst line)

Evam paṭipadā vibhāgena imeyyapuggalavibhāgam das-  
 seti idāni tam ānāvibhāgena dassento<sup>1</sup> yasmā Bhaga-  
 vato desanī yīva d eva veneyyavimayinatthī vimayaṃ ca  
 nesam sutamayūdinam tissannam pūṇṇam anukkāmena  
 nibbattimā yathā Bhagavato desanā pāṭibhāṇavibhā-  
 vanaṃ ca hūṇayabhipāso, tismā mīssa hūṇassa samut-  
 tthitappakāram tīva pucchitā yena puggalavibhāgadassā-  
 nena desanābhājanam vibhūti tathā desanāyaṃ desanā-  
 hāram nirojetukāmo tam dassetum Svīyam hūṇo kattha  
 samutthito<sup>2</sup> ti adim āha Tatthī ti tasim yathā-  
 bhūte yathāpariyatte dhamme Vīmaṃsā ti pāhā pāhi-  
 atthassa ca vīmaṃsānapāṇṇā Sesaṃ tassa eva vevicānam  
 Sā hi yathā vuttavīmaṃsane sampkocam anāpajjitā ussa-  
 hanavasena ussāhanā, tulānavasena tulānā, upapārik-  
 khānavasena upapārikkhī ti ca vuttā Atha vā vīmaṃ-  
 sati ti vīmaṃsī Sā padapadatthavīcīnāṃ paṇṇū Ussā-  
 hanā ti viyena upathambhitā dhammassa dhīṇānapāi-  
 caṇṇādhikā paṇṇī Tulānī ti padena padantaram  
 desanāya vā desanāmantaram tulayitvā samsandevā gaba-

<sup>1</sup> dassanto

<sup>2</sup> The text has sambhavatī

nupānā Upāpunnikkhā ti mahāpadeso otūctvā pūhā  
pūhātthassa upapunnikkhanupānū Attahitani pūhātun  
ca tikikkhantehi suyyati ti sutam Kāḍḍhamuccetvā  
abbhāyito yathā daddhū ti Kim pūhātun ti<sup>2</sup> Adhika  
rato sīmattiyato vā paṇṇattidhammo ti paṇṇāti<sup>3</sup> Atha  
vā sutam sutam sotidvānūsūtena paṇṇattidhamma  
upadhānam ti attho Sutenā hetunā mibbattī sutamaya  
Pakūtena jematī ti paṇṇū<sup>4</sup> Yā vimamsī avam sutamaya  
paṇṇū ti pūcekam vijjeyattham Tathā ti yathā sūti  
mayi paṇṇū vimamsībhūtiyavati vimamsībhūtiyavati  
ca, tathā cintāmayi cī ti attho Yathā vā sutamaya  
namattikā mātthutā ca, evam cintāmayi cī ti dasseti

Imasu dvāsu paṇṇāsu ti pūpūthanti Kathun  
tathā pūnā bhūvanamaya ti<sup>5</sup> Bhā, mūlāvam eva  
hā tam ānāma, paṭhamam mibbādissanāto pūhā dāssanā  
ti vuttam ti saphalo pāthamamaggo dāssamabham Sesi  
sikkhā sikkidhammā bhūvanābhūmā Idam māttho  
paṇṇū paṇṇāyanti tena dassetum Paṇṇito ghosā ti ādi  
vuttam Tatthā pūhāto ti mātthito ānāto Sūtilāto  
sivakato vā ti attho Ghosā ti tesam desanāghosato  
desanāpaccayā ti attho Atha vā paṇṇito ghosā cāssā ti  
paṇṇito ghosā yī paṇṇū Sā sutamaya ti vijjeyattham

Evam desanā-paṭipadī ānāyibhūtehi desanābhūjanā<sup>1</sup> (fol ghu,  
vīneyyattiyam vibhāṇṭvā idam tatthā pavattitāya Bhaga-<sup>2</sup> (fol ghu,  
vato dhammadesanāyā desanā-hīnam maddhāretvā vijjeyattham<sup>3</sup> but onc)  
Sīyam dhammadēsanā ti ādi vāddhūm

Tatthā ti tassam catusaccadhammadesanāyam Apa<sup>1</sup> p<sup>2</sup> (fol ghu,  
rimānā padā, aparimānā akkharā ti uppaṭipāṭivāca-<sup>3</sup> (fol ghu,  
nam jebhuyyena pada-saṅgahitāni akkharāni ti dassanā-<sup>4</sup> (fol ghu,  
ttham Padā akkharā byāñjanā ti lūgavipullāso kato ti<sup>5</sup> but onc)  
dattābham Attahassa ti catusaccasikkhātissa atthassa

Evam akkharāni saṅkāsati ti ādinā channam byāñjana<sup>1</sup> p<sup>2</sup> (fol ghu,  
pūḍānam byāpīyam dassetvā idam atthapadānam byāpī-<sup>3</sup> (fol ghu,  
yam dāsetum So 'yam dhammavināyo ti ādi vuttam<sup>4</sup> but onc)  
Tatthā silādiddhammo eva paṇṇāti-atthābhūto vināyanato

dhammavinayo Ugghatīyanto ti uddisīyamāno Tenā  
ti ugghatitānūvimejenti Vipassīyanto ti muddisīyami-  
no Vitthīyanto ti patimuddisīyamāno

p 10 (fol  
ghu, obv,  
third line  
bottom) Idam vucceti Tathāgata-padam itī pi ti ādisu idam  
sikkhattasāṅgaham sāsana-brahmacariyam Tathāgata-ga-  
dhanīttlino patipattidesanīgamvohu kilesagahanam oti-  
ritvā galamaggo ti pi tena goevabhiññanasevintīhi nisevī-  
tīm bhajitū ti pi tassa mahāvijjānañāna-sabbamānāna-  
dantehi u ujjitīm tebhūmakadhammānām ārañjanatthāna-  
ti pi vucceti ti attho Ato e'etū ti jato Tathāgata-pi-  
dādhībhīvena vucceti Alo anen' eva kāraṇena Brahmino  
sabbasuttamassā Bhagvato brahmanī vī sabbasattāham  
cariyan ti pramāṇy itī

p 10 (fol  
ghu, rev,  
second line) Anupādā-parimubbhānatthātāya Bhagavito desanāya jāva-  
d eva viyamuggasampīpanittho desanā hāro ti dassetum  
Kesaṃ ayam dhūmmadesanā ti pucchitvā Yoginān  
ti vha Catusaccakammattānabhāvanāya juttapayutta ti  
jogmo Te hi mām desanā-hāram piyojenti ti

p 10 (fol  
ghu, obv,  
first line) Nava suttante ti suttaggyādike nava sutte

p 10 (fol  
ghu, obv,  
first line but  
one) Yathā kim bhavo ti yena pakāreṇa so vicaṇo pavatte-  
tabbo tam pakārajātam kum bhavo kim disam bhaveyyi  
ti attho Yathā kim bhaveyyi ti pi pātho

p 14 (fol  
ghu, rev,  
first line) Ayaṃ pañho anusandhim pucchati ti ananta-agā-  
thāyam (S N v 1036) sotānam pariyuṭṭhānānusaṃjappa  
hānakiṇṇena saddhim satī prāññā ca vuttī. Tam sutvī  
tappahīne paññā-satisu tiṭṭhantīsu tīsaṃ saṃissayena nā-  
ma rūpeṇa bhavitabbam Tathā ca sativaṭṭam vattati eva  
Kattha nu kho māsam saṃissajānaṃ paññā satīnam as-  
saṃuodho ti? Immi adhupāyena ayaṃ pucchā katā ti  
aha ayaṃ pañho | pa | dhātun ti

p 14 (fghau,  
rev, third  
line bottom) Avijjāvasosā ti dassanamaggena pahīnāvasesā avijjā  
ti attho Ayaṃ ca sesa-saddo kāmacchando byāpādo māno

uddhaccam ti etthāpi yojetabbo Yathā hi evaṃ, evam  
ete pi dhammā apivagunimvasabhāvi pathamamaggam  
pūnyanti evā ti Avijjā na vasesi ti pi pītho Etthāpi  
yathāvuttesu kāmaccchandipidesu pi mvasasesasaddo yo-  
jetabbo Sāvesam hi pūnamagguḷaṃ yā kāmaccchan-  
dīdīyo pūnyanti itarūhi pana mvasasesam ti Te-dhātuke  
māni dīsa samyojanāni ti etthā te dhātuke ti samyo-  
janānam viśayadassanam, tathā hi tīni samyojanavīseṇa  
pāvatanti

Idam khaye-nānan ti yena nāneni hetubbhūtena khami p 16 (cl  
me jīti' ti uttano jītiyā khinabhāva jānāti, idam evaṃ <sup>at an, obv,</sup>  
paccavekkanassa mūttabhūtam arahattaphalam amhi kha- <sup>third line)</sup>  
ye-nānam nāma 'Nīpam utthattiyi ti pajānāti' ti  
etthāpi yan ti ānetabbam Yā nāpam utthattiyā ti  
pajānāti, idam anuppāde-nānan ti Idhāpi pubbe vutta  
māyā eva arahattaphalaññāvasenā uttho yojetabbo  
Atthasāhāmam pūna khaye nīpam kilesakkhaya-  
magge nīpam ti vuttam (cl A-1 p 409) Anuppāde-nā-  
nam patisandhuvasena anuppādabhūte tan tum magga  
vayhakilesānam anuppādapaṇiyosāne uppanne viyaphale-  
ññam ti vuttam Idha pana ubhayam pi arahattaññā-  
vasenā eva vibhattam

Sā pajānanatthena paññi ti yā pubbe sotīnam pi p 16 (fol  
dhūnakiccā vuttī paññi sī pajānanasābhāvenā paññā, <sup>ghan, rev,</sup>  
itarūhi paññi yathādiṭṭham yathāgahitam āmānam api <sup>second line)</sup>  
lāpanatthena ogāhanatthena satī ti Evam paññi c'eva  
satī cā ti padāsa attham vivatvā nāmarūpan ti pa-  
dassa attham vivaranto tattha Ye pañcupādānakkhandhā,  
idam nāmarūpan ti ita

Yā imesu catūsu indriyesū ti imesu satī ādisu ca p 16 (fol  
tusu indriyesu mīssaya-paccayitāya adhiṭṭhānabhūtesu tam <sup>ghāḥ, obv,</sup>  
sahajāti eva jā saddahanā Imehi catūhi indriyehi <sup>first line)</sup>  
ti pi pāli Tassā imehi catūhi indriyehi sampayuttā ti  
vacanaseso



p 15 (fol  
ghālā, obv,  
fourth line) Idam paḥīṇaṇ ti vikkhambhanapahānasādhiko sam-  
ādhi paḥānaṇ ti vutto, paḥiṇati ctenī ti katvā Padhī  
naṇ ti pa pītho, aggo ti attho

p 10 (fol  
ghālā, obv,  
fourth line  
fr bottom) Te (sankhīṇī) hi jīva bhīṇanambhatti, tīva ekasasna  
sāraṇito samkappeti bhīto ca srasasankippā ti vuttī

p 16 (fol 11r,  
obv, second  
line) Nā kōṇṇam catuttha-iddhipāde eva samādhī nānamū-  
lako, athi kho sabbo pi ti dissetum Sabbo samaḍhi  
ñānamūlako nīṇapubbangamo nīṇānuparivatti ti  
vuttam Yādi evum, kasmā? So eva vimamsāsamādhī ti  
vutto ti vinnamsam jettakam katvā pavattitittā ti vutto  
vīyama attho Tatthi pubbhāgapaṇīyā nānamūlako  
ādhigamapaṇīyā nānapubbangamo, paccavekkhanapapaṇīyā  
nīṇānuparivatti Athi vā pubbhāgapaṇīyā nānamū-  
lako upacāriyapaṇīyā nānapubbangamo, appanīpaṇīyā  
nīṇānuparivatti, upacāriyapaṇīyā vā nānamūlako appanī-  
paṇīyā nānapubbangamo abhinīṇānuparivatti  
ti vedatābham

Yathā puṇe ti yathā samādhissa pubbenīṇānussati-  
ñānānuparivattibhīvena puṇe pubbe atitāsu jātīsu asaṇ-  
kheyyesu pi samvattavattesu attano paresu ca khaṇ-  
dham khandhapaṭibandhū ca duppativijjham nāma n'atthi,  
tathā paccāhi samādhissa anāgataṃ saññānānuparivatti-  
bhāvena anāgātāsu jātīsu asunkheyyesu pi samvattav-  
attano paresaṃ ca khandham khandhupamibandhaṃ  
ca duppativijjham nāma n'atthi ti attho Yathā paccāhi  
ti yathā samādhissa cetopariyāñānānuparivattibhīvena anā-  
gatesu sattaṃ divasesu parasattānaṃ eittam duppaṭi-  
vijjham nāma n'atthi, tathā puṇe ittesu sattaṃ divasesu  
parasattānaṃ eittam duppativijjham nāma n'atthi ti attho  
Yathā divā ti yathā divasabhāge suvīyālokona andhakā-  
raṇassa vidhamitvā cakkhumantānaṃ suttānaṃ ipāthaga-  
taṃ cakkhuvīññeyyam rūpam suvīññeyyam, tathā iattin  
ti tathā iattibhāge caturangasamānāgataṃ pi andhakāre  
vattamāne samādhissa dibbacakkhuvīññānānuparivattitāya  
duppativijjham rūpāyatanaṃ nāma n'atthi Yathā iatti  
tathā divā ti yathā ca iattiyam tathā divā pa atisukku-

man kenaei tuqhitum yū ca itidūre tam sabbam dup  
pativijjhum nāmi n'atthi Yathā ca rūpāyatane vuttam  
tathā samādhissa dibbasotaññānupavattitīya saddhīya  
tane ca netabbam Ten evāhi Iti vivatena cetisī ti tidi

Sekhāsekh vipassanāpubbangaṃapahīna evogenāp 17 (fol 17,  
ti sekhe sekhe vipassanāpubbangaṃapahānena ca pucchā-<sup>obs., fifth  
line)</sup>  
nayogena pucchāvidhūti ti attho

Bhagavato ca ncpakkum ukkamsipū impattina anīva- 18 (fol 18,  
18aūññadassaneti dīpetabbam ti anīva māññanam tava<sup>obs., 1<sup>st</sup>  
line)</sup>  
kammadvābhedhu vibhūtiyā sekhasekhipatipadum des  
setum Bhagavato sabbam kāyakammaṃ ti idā vuttum  
Ten sabbattha appatthitānūññadassaneti Tathāgatassa  
sekhasekhipatipattidesanā kosallum eva vibhāveti

Titi' idam opamāsamisandham — Puriso vya sabbap- 19 (fol 19,  
loko tu kkaupūm vye chī tnamamūm Tassa purisassa<sup>r v., third  
line from  
bottom)</sup>  
tūkaupūnam dīssamam vya lokassa cakkhuvimūññādilu  
yathārahim chī tnamamajjanam Tassa purisassa tūka-  
kaupūm passantassāpi ettakim sītāmi ettakim sahassam  
ti ādina gnanasanketena ajānamam vya lokassa rūpādi-  
ñnammanam, kathañci jānantassāpi amceññi-lakkhanatta-  
yānavabodho ti Sesam pākūtam eva

Dhammanam salakkhanc-ññan ti rūpārupdham- 20 (fol 20,  
mānam kakkhadaphusvññi-salakkhanc-ññanam Tam pana<sup>obs., first  
line)</sup>  
yasmā sabbam neyyahetu hīcaphalibhedato duvidham eva  
hoti, tasmā dhammapatisambhūda atthapatisambhūti cā ti  
niddittham

Atthakusalo ti paccayuppannesu atthesu kusalo 21 (fol 21,  
Dhammakusalo ti paccayadhammesu kusalo Pāli-attha<sup>obs., first  
line)</sup>  
pāli-dhammā vā atthadhammā Kalyānatikuso ti  
juttatākusalo catunayakovidō ti attho, desanā-juttikusalo  
vā Phalatākusalo ti khīnāsavaphalakusalo Āyakusalo  
ti ādisu āyo ti vaddhi Sā anattahānito atthupattito  
ca duvidhā Apīyo ti avaddhi Sā pi atthahānito

anattūppattito ca duvidhā Upīvo hi sattūnam acciyike  
 kicce vā bhaye vā uppinnu tattha tikicchanasamatim  
 thūppattikāraṇaṇ Tissa kusalo ti uttho Khināsavo  
 hi sabbaso aṇṇjāya pūbmattī pūññāvepullapatto ctesu  
 iyādisu kusalo ti Eṇi am aschissa kosallam ekadesena  
 vibhūvetva puna anvasas ito dassento Mahittī kosallena  
 samannāgato<sup>2</sup> ti āhi

p 90 (fol nū, Idm yathimiddattham sekhi-sekhapitipadam nigamanto  
 10v, 104rd Imi dve caṇṇā, ti idm āha  
 line from bottom)

p 21 (fol nū, Tattha āhacca vacanam ti Bhagavato thīnakāraṇāni  
 10v, 110rd āhacci abhūhantī pūvattavacanani, sammāsambuddhena  
 line from bottom) sāmam desitasuttan ti attho Anusandhivacanani ti  
 sāvakaabhāsītup Tūm hi Bhagavato vacanani musan-  
 dhetī pavattināto anusandhivacanani ti vuttan ti Nitat-  
 than ti yathārutavaseṇa nūtabbattham Nejyattihan  
 ti mūddhāretvā gāhetabbattham Sampakilesabhūgyan ti  
 ādinam uttho patthānavāravannanāyam āvibhāvisati (cf  
 p 128sq.) Yasmī puna Bhagavato desanī solasavidhe  
 sīsanaṇpatthine okam bhūgim abhajan ti nāma n'attib,  
 tasmā so pi nayo vicetabbabhūventi idha nikkhutto

p 21 (fol nū, Yasmī paṇāyam yuttigaṇesam nāma na mahāpadesa  
 10v, 110rd vinā, tasmā yutti-hūam vibhajanto tassa lakkhanam tāva  
 line but one) upadissitum Cattāro mahāpadesā ti ādin āha Tattha  
 mahāpadesā ti mahā apadesa Buddhādayo mahante  
 apadissivā vuttāni mahākūṇānāni ti attho Atha vā ma-  
 hāpadesā ti mahā-okāsā, mahantāni dhammassa patitthā-  
 nāni ti vuttāni hoti Tatāyāyam vacanatto Apadissati  
 ti apadeso Buddho apadeso etassī ti buddhāpadeso Esa  
 nayo sesesu pi

p 21 (fol nū, Tāni padabyaṇjanāni ti kenaci ābhātasuttassa pa-  
 10v, 111rd dāni byaṇjanāni cī Atthapadāni c'eva byaṇjanapadāni  
 line)

<sup>2</sup> sampannāgato

cā ti ittho Samvannakena vā samvannanāyāsena āharu-  
jīmānāni padabyañjīmāni

Itthā jasmī Bhagivato vacanam ekagathūnattam pi  
saccvimuttim n'atthi, tasmā Sutte ti puṇṇṣi atthum  
dassetum Cūṭusu aṇṇasaccesū ti vuttam Atthakithāyam  
pana tīm piṭṭakāni Suttāni ti vuttam Tam iminī Netti-  
vacanena aññadatthu samsandeti c'eva sūceti cī ti  
daṭṭhabbam vā d eva anupāda-parimibbhatthī Bhaga-  
vato desanī

Idmī vuttham idha cūṭuso mahāpadesī-abhātā, tū p  
dissetum Cūṭu mahāpadesinī ti vuttam

Idmī tam juttimiddhānam dissetum Pañham pucchī-  
tenī ti vuttam

Tatthi icchanti tīya ārammanīni ti icchī, tanhāyan-  
attheni tanhī, palāyimāto duuddhānito cī visip-  
tim sīlāni viyī ti sīlāni, suttipmattheni dhūpīyānā,  
ikaddhimatthena singhasotā sūti viyī ti sūti, allat-  
thēna vī sūti

*Sūtiāni sinehitāni ca somanassāni bhavanti jantuno ti*  
(Dhp v 341 a)

hi vuttam Allāni c'eva sūddhāni cī ti ayam h'ettha  
attho Visattikā ti visatā ti visattikā, visaṭī ti vi-  
satukā, visālā ti visuttikā, visakkatī ti visattikī, visam-  
vīdikā ti visittikī, visampharīti ti visattikī, visamūlā ti  
visuttikā, visaphalā ti visattikā, visapambhoḡā ti visittikā,  
visatā vā pīna sī tanhā rūpe sūdde gandhe ase phoṭṭhabbe  
dhamme kule gane visatī vitthatā ti visattikā Sinehana-  
vasena sineho, nānāgatīsu kīlmathuppādanena kīla-  
matho pahvēṭhanatthēna<sup>1</sup> latā viyā ti latā

*Latā ubbhijja titthatī ti* (Dhp v 340 b)

hi vuttam Maman ti māññanāvasena māññanā, dūa-  
gatam pi ākaddhitvā bandhanatthēna bandho, āsīsanat-  
thēna āsā, ārammanāsam pātukāmatāvasena pipāsā,  
abhinandanatthēna abhinandanā

<sup>1</sup> ovedhanatthēna, from icchanti to vuttam cf Asl p 363 sqq

p 26 (fol  
uñh, obv,  
fifth line) Yāyatikā ñānassa bhūmi ti samvannamāssa iccā-  
jassa jam ñīnam paṭibhīnam, tassa jattako vassā

p 26 (fol  
uñh, rev  
third line) Nimmittānusaṛī ti sankhānammittānusaṛī tena ten'  
evā ti mceādisu jam yam pahūnam, tena ten' eva nimmittena

p 27 (fol  
cā, obv,  
third line  
from  
bottom) Tattā yasmā idam massā pudatthānup idam massā  
padatthānup ti tesam tesam dhammūnup padatthūnupbhū  
tadhammavibhū malakkhano padatthāno-bhū, tasmā pa-  
vattiyā mūlubbhūtam avijjup ādā katva sabhāvadhammā  
nam pudatthānam issannakāranup middhārento avijjāya  
sabhāvam maddisati sabbadhammāyāthāva asampativedha-  
lakkhanā avijjā ti 'Tassa' attāho — Sabbesam dhammā  
nup avijjāyāsaṁbhāvo na sampativijjhiyati etenā ti sabba  
dhammāyāthāva-asampativedho So lakkhanam etissā ti  
sā tathā vuttā Etena dhammasubhū opaticchādanalakkhanā  
avijjā ti vuttam hoti Atha vā sampativedho sampati-  
vedho, tassa paṭipakkho asampativedho Kattha paṇi so  
sampativedhassa paṭipakkho ti? iha sabbam | pa | lak-  
khanā ti

p 28 (fol eo,  
obv, fourth  
line from  
bottom) Tesu anulomato pūccasamuppādo vithādassito sarāga-  
sadosi samoha-samukilesapakkhena hitabho ti vutto, paṭi-  
lomato pana pūccasamuppādo Yo avijjāya tveva asesavī-  
rāganuodhā ti ādinā pāliyam vutto, tam sandhīya vitāgga  
vitadosa vitānoha-avijadhammehi hitabho ti vuttam

p 32 (fol eo,  
obv, last  
line but  
one) Tattā kiccato ti paṭhavī ādinam phussādinā ca  
iupāyupadhammānam sandhāvakasvghattānādi-kiccato  
tesam tesam vā paccayadhammānam tam tam paccayup-  
pinnadhammasa paccayabhāvasamkhatikiccato, lakkha-  
nato ti kakkhalaphusanādi-sabhāvato, sāmānāto ti  
iuppana-namanādito amecātādito khandhāyatanādito ca,  
cutupapātato ti sankhatadhammānam bhangto uppā-  
dato ca samānanuodhato samānuppādato cā ti attāho  
Ettha ca sahacāranam samānalohutā samānapphalāṭṭā samā-  
nabbhūmā samānavasayatā samānānammanatā ti evam ādayo  
pi ca saddena samgahitā ti dattābham.

Nāma so ti pathavi phasso khindhā dhātu Tisso Phusso<sup>1</sup> 33 (fol co,  
 \* ti<sup>2</sup> evam idhānāma<sup>3</sup>vasenā nāma pavattati, yam sabhāvā- r, last  
 nuutti nāma Pathavi ti hi evam-ādikam saddam gahetvā line but  
 tato puram sanketādvātena tad utthapāpatti tan tam on )  
 amiyatanāmapānūttigāhuvāsen' eva hoti ti \*

Atte having paraphrased the passage beginning with na ca pathavim<sup>2</sup> missāya, the Commentary adds — Vut- 1 32 (fol  
 tam h'etam cau, obv.,  
 third line  
 from  
 bottom)

Namo te purisūjanā namo te purisuttama  
 yassa tenābhijñāma kma ti mi missāya jhīyati ti,  
 thus pointing clearly to A V, p 325sq where this stanza  
 occurs

Evam yathūkkhattiya desanāya paditthīnavasenā 1 41 (fol  
 atthup niddhāneti idāmi tam sabhāga-visabhāgādhi mma- cau, obv.,  
 vāsenā vyatthetukāmo tassa bhūmim dassetum Ayūjantī- 1st line  
 namā vā sattānam yoge yūjantīnam vā ārambho<sup>3</sup> ti idam last one)  
 āha 'Tass' ittho — Yoge bhūvanīyam tam yūjantīnam  
 vā sattānam paripakkānīnīnam vāsanābhāgena yutam  
 pi jānāvattham ayaṃ desanā ārambho<sup>3</sup> yūjantīnam vā  
 paripakkānīnīnam ti \*

T itthi ti tassim yathāutte samatho sati 1 42 (fol  
 cāh, obv.,  
 third line  
 fr bottom)

Evam vodānapakkham nikkhipitvā tassa visabhāgadham- 1 43 (fol  
 māvāsenā sabhāgavāsenā cāvattanam dasseti idāmi sam- cau, rev.,  
 kilesipakkham nikkhipitvā tassa visabhāgadhammavāsenā first line)  
 sabhāgavāsenā ca āvattanam dassetum Yathā pi mūle ti  
 gūtham āha

Idāmi na kevalam niddhāritth'eva visabhāga-sabhāga- 1 43 (fol  
 dhammehi āvattanam, atha kho pāli-āgatehi pi tehi cau, rev.,  
 last line  
 but one)

<sup>1</sup> Tissa and Phussa seem to have been favourite examples,  
 cf V V A p 349, Asl p 392

<sup>2</sup> pathavi<sup>2</sup> <sup>3</sup> ārambho

āvattanam āvatta-hāro ti dassanattam Sabbapāpassa al a  
 ranam ti gātham āha

p 44 (fol  
 clia, rev,  
 fourth line  
 from  
 bottom) Atitena 1<sup>1</sup> Vipassinī bhagavatī jathūḍḍigatam desit  
 bhāvam saṁdhiyā Atitassa maggassā ti vuttam Vipassino  
 lu ayam bhagavato sammāsambuddhassa pāṭimokkhubde  
 sagāthā ti

p 44 (fol  
 clia, obv,  
 first line) Imāni pāli āgatadhammānam<sup>3</sup> sabbhāga-visaḥhāgāḍham  
 mā itti v i s e n ā m i d d h ā n t ā m i c a t t ā m i s a c c ā m i p u n a p i  
 pāli-āgatadhammānam sabbhāga-visaḥhāgāḍhamāvattanena  
 āvatta-hāram dissetum Dharmmo hve iakkhati ti gātham  
 āha

p 47 (fol  
 clia, rev,  
 second  
 line) Tikkhati ti tikkhanti Si ca kho na sattalassa viya  
 n s i t t a k a r a n t i , a l h a k h o m d i y ā n a m p a ṭ u b h i v o t i d i s s e t u m  
 Adhimmattatī ti āhi Naam ca viyamaggo uttanī pakā-  
 tabbakilesa anuvasesum samuechindati ti atikkuno nīma  
 n'atthi ti? Saccam etam Tathā pi no ca jathā dīṭṭhi-  
 ppattissā ti vacinato saddhī v m u t t i - d i ṭ ṭ h i p p u t t ā n a m k i l e  
 sappahānam pati atthi kāci viśesamattā ti sakkī vuttum  
 Ayam paṇi viśeso n i d h ā d h i p p e t o s a b b u p a p a t i s a m a t i k k a  
 manassa idhippetattā Yasmā pana auyamaggena odhiso  
 kilesā pahiyanti taṇ ca nesum tathā pahānam magga-  
 dhammesu indiyinup apāṭavapāṭavapāṭavataṭavapāṭav i t a  
 mabbhīvenā hoti ti yo vajjunyamadhammesu matthakappat-  
 tānam<sup>4</sup> aggamaggādhammānam paṭutamabbhīvo, ayam idha  
 maggassa tikkhati ti adhippetā Ten' evāha ayaṁ  
 dhammo sucinno sabbāhi upapattīhi iakkhati ti

p 48 (fol  
 clia, rev,  
 first line) So ti yo vāsanabhāgiyasultasammupatiggāhako<sup>5</sup> so

p 49 (fol  
 clia, rev,  
 second  
 line from  
 bottom) Imāni cattāri suttāni ti imesam suttānam—vāsanā-  
 bhāgiya-nibbedhabhāgiyānam—vikkhamānānaṃ ca sampā-  
 sabhāgiya-asekhabhāgiyānam vāseṇa cattāri suttāni

<sup>1</sup> The other explanation of the words atitassa maggassā  
 takes magga in the sense of auyamagga, aṭṭhangikamagga

<sup>2</sup> Cf Dh p 314 <sup>3</sup> 'gati' <sup>4</sup> matthak <sup>5</sup> samupapatti

Yojetabbhūti<sup>1</sup> ti ctena vicaya hūṇa-yutti-hāra -vibhatti-  
hūṇassa parikkammavutthitānaṃ ti dasseti

p 40 (fol  
chi, obv,  
first line)

Evam vīśanābhāgiyā-mūlābedhābhāgiyābhāgiyā dhamme  
ekadesena vibhajitvā idāni tesam kīlā-abhāgiyā-isekhabhā-  
giyābhāgiyā sādhanānāsādhānanābhāgiyā vibhajitum Tattha  
katame dhammā sādhanānā ti adā uaddham

p 49 (fol  
chi, obv,  
second  
line)

Sabbhūti<sup>2</sup> vīśanābhāgiyā sādhanānā ti lokavāsānāpatti —  
ūpāvacānā ānupāvacānā dībhavānā bhāvanānā — patha-  
majhānānāpatti<sup>3</sup> itthi<sup>4</sup> ca um ādhi paṇṇāyehi sādhanānā Ku-  
sīlā samāpatti<sup>5</sup> pāna mīmāṃsā paṇṇāyehi sādhanānā  
Imam paṇṇā dosam passantā keci Yam kīlā | p | sabbhū-  
ti vīśanābhāgiyā sādhanānā ti pathanti Yathā  
mūlābhāgiyānā ānupāvacānā ca sādhanānā ti vuttam,  
ca sādhanānā dhammānā sabbāpatti<sup>6</sup> sādhanānā  
sādhanānā Kasmā<sup>7</sup> Yamānā mīmāṃsā paṇṇāyehi  
sakāyānā vīśanānā nāpatti<sup>8</sup> itthi<sup>9</sup>, patināyehi hi tesam  
pavattitthānam, itthi<sup>10</sup> tithi<sup>11</sup> vohāro eva na sīti ti  
udhupāyā

p 40 (fol  
chi, rev,  
first line)

Evam nānānāyehi dhammavibhattim dasseti<sup>12</sup> idāni bhū-  
mivibhattim padaṭṭhānavibhattim ca vibhajitvā dassetum  
Dassanābhūmā ti idam āha

p 60 (fol chi,  
ol v, fourth  
line from  
bottom)

Atthanippattipāṭipīṭanā<sup>13</sup> ti vīśanānā recitassā atthassa  
mibhattim (sic) pāṭipīṭeti igameti, vāya<sup>14</sup> nā nippānam

p 70 (fol  
chi, rev,  
last line)

<sup>1</sup> The subject to yojetabbhā of the text, of course, is  
suttāni, and the sense must be — They are these four  
Suttas, are to be set out methodically, that is to say, by  
the preparatory activity of the vicaya-, yutti-, and vibhatti-  
hāra, and according to phala, sīla, and bhāvanā, and  
in this manner these (same) four Suttas are to be united.

<sup>2</sup> hūṇā<sup>3</sup> All MSS have nippatti (= sīlā mīpatti),  
none has nibhatti (= sīlā mīvatti) Both words have about  
the same meaning, but, since in Sinhalese MSS nibhatti  
is always or nearly always written with bb, not with pp,  
as often occurs in Burmese MSS, I have preferred nippatti  
(in Childers's mīpatti, which, however, is seldom



attāhaṃ paṭipāleti i kkhati, ayaṃ abhinandanti nāmi yathā-  
laddhaṃ attāhaṃ kelīyaṇī nāmi ti attāhaṃ Tvaṃ attāhaṃ  
uppatim sattaṃ mikkhū vasaṇa vibhajitvā dasseti Piyam  
vā nāmi ti idam āha Tattha dhammaṃ ti nūpīdi-ālam-  
hanadhammān

p 54 (fol  
har, rev,  
fourth line  
fr bottom) Yathā ca buddhānussatiyaṃ vuttan ti yathā  
buddhānussati-middese<sup>\*</sup> Iti pi, and so on

p 57 (fol  
char, obv,  
third line) Idam vuttam hoti — Yā desanā hū udāyo vā assā-  
dādi padattāhavesamuddhānaṃ akalvī Bhagavato sabbhī-  
vikadhammakāthāya desanī Yā tassā paññāpanā, ayaṃ  
paññatti hūo Yasmī pana sā Bhagavato tathā tathā  
vācyaṃ uttāne yathā dhippetam attāhaṃ mikkhipati ti  
mikkhupo, tassa ayaṃ hūo dukkhādi-sakkhate bhāge  
pakārehi nūpeti, sakkhato vā tthapoti, tasmā mikkhepa-  
pūñatti ti vutto

p 59 (fol  
char, obv,  
third line) Āhatvā paññatti ti mahaṃ pūñatti Āsātikānaṃ  
ti gunānaṃ vānesu māmakkhikāhū thapita andakā tsātikā  
nāmi Ettha yassa uppannā tassa suttasā mayibyaṃ sana-  
hetutī i āsātikā vā vā ti āsātikā kilesā Tesam tsātikānaṃ  
abhinighātapaññatti samugghātapaññatti

p 61 (fol  
char, rev,  
second  
line) Bhabbaūpo va dasseti ti uppannaphāsāyo pi m-  
yāya sāthejjeṇi ca paticchāditaṃ sabbhāvo bhabbaṃ itikāna  
vāya attānaṃ dasseti

p 63 (fol 1a,  
rev, second  
line) Tīni yevā ti tīni asekkhiyaṃ vimuttiyaṃ saddhādāni  
Ayaṃ indriyehi otarānā ti asekkhāya vimuttiyā maddhā-  
rittehi saddhādāni indriyehi samvannanāya otarānā. Pañ-  
cindriyāni vijjā ti sammāsankappo vāya sammāditthiyā  
upakāśakattā paññakkhandhe saddhādāni cettāni indriyāni  
vijjāya upakāśakattā samganhanavasena vuttāni

written with pph in MSS) to mibhatti The Commentary  
seems to fall out with neither The meaning of paṭipāṇānā,  
according to the first explanation, is 'expectation', and,  
according to the second, 'guarding'

<sup>\*</sup> Cf Mahāvastu I, p 163, 11

Dhammadhātus ingahitī ti atthārasa dhātūsu dhamma-<sup>1</sup> (fol 31,  
madhātus ingahitī<sup>2</sup> x, fifth  
line)

Yadi pi pubbe vitāgātī asekhvimutti dassitī, tassā<sup>3</sup> (fol 31,  
pamā patipattidassanattāham Ayaṃ ahaṃ asmī ti mīnu-<sup>rev, fourth</sup>  
passi ti dassanamaggo idha vutto ti imāni vttāma dassa-<sup>line from</sup>  
tum Ayaṃ ahaṃ asmī ti aninupissi<sup>4</sup> ti<sup>5</sup> ādi vuttam<sup>bottom</sup>

Ātthi ti pi na upeti ti sassato attī ca loka cā ti<sup>6</sup> (fol 31,  
pi tanhūditthi-upāyen<sup>2</sup> na upeti na gahitī N'atthi ti<sup>obv, second</sup>  
asassato ti Atthi n'atthi ti ekaccam sassatam ekaccam<sup>line from</sup>  
asassatan ti Nev'atthi no n'atthi ti amavikkhepa-<sup>bottom</sup>  
vasena

No ca ārambhāna<sup>3</sup> ti na tīva ārambham<sup>3</sup> sodhetī<sup>7</sup> (fol 31,  
ñītum icchitassa atthassa apāyosittatta<sup>rev, last</sup>  
line)

Suddho ārambhāna<sup>3</sup> ti ñītuma icchitassa atthassa<sup>7</sup> (fol 31,  
pabodhitattā sodhito ārambhāna<sup>3</sup> ti attho Aññīnapikkha-<sup>rev, last</sup>  
dānam dvelhakajātanāni vā hutvā pucchamakāle pucchitā-<sup>line</sup>  
nam pucchāvisayo avijaṭṭam mahāgahanam viya mahāduḅḅam  
viya ca andhakāyam avibhūtam hoti Yadi ca Bhagavatā  
panditehi vā Bhagavato sīvakehi apade padam dassentehi  
niyyatam nigumbam katvā pañhe vissajjite mahatī gan-  
dharatthina abhūbhavitī obhaggapadāhito gahanapadeso  
viya vīgatandhakāyo vibhūto upatthahamāno visodhito  
nāma hoti

Saggaṃ gametī ti saggaḡāminīyo<sup>8</sup> (fol 31,  
cav, last  
line)

Evam patikūlamanasikīti upa dassetvā puna tattha samma-<sup>9</sup> (fol 31,  
sanacāyam pāhāsen' eva dassetum Tenāha Bhagavā —<sup>obv, last</sup>  
Yā c'eva kho panā ti ādīma āha<sup>line</sup>

Evāni sacca-magga-ūpa-dhammavāsenā adhittāna-hānam<sup>10</sup> (fol 31,  
dassetvā idāni avijjā-vijjādinam pi vāsena tam dassetum<sup>rev, first</sup>  
Avijjā ti ekattatā ti ādi vuttam<sup>line</sup>

<sup>1</sup> opassati

<sup>2</sup> upāyenā

<sup>3</sup> ārambhāna

Nettipakaraṇa

10

p 76 (fol 3u, rev, first line) Yithi nigādvāre pūghasunkhataja langiyi patitīya manusūnam nigādvāso pacchijjati, evam eva<sup>1</sup> jiss i sakkāyī nagāre ayuma patitī tissa nibbānasampīpakamānāgumunam pacchijjati ti avijjilumgi nūma hoti

p 76 (fol 3u, rev, second line from bottom) Amiccādīnam vibhāvanāvasena vebbhāya uppatha-patipanne sindhave vidhi-āropanattāham patodo vyi<sup>1</sup> uppathe dhiyanikūṭacittam vidhi-āropanattāham vijjhūti ti patodo vyi<sup>1</sup> ti patodo

p 77 (fol 3c obv, fourth line) Siino samādhī ti akusalacittakaggatī, sabbo pi vā sāsavo samādhī. Aino samādhī ti sabbo kusulābyā-kito samādhī, lokuttaro eva vā Siveio samādhī ti patighicittesu ekaggatā. Aveio samādhī ti mettācetovimutti. Anutūduke pi es<sup>1</sup> eva nayo. Sāmisso samādhī ti lokiyissamādhī, so hi utatikkantivattāmsa-lokāmisatāya sāmiso. Nūmisso samādhī ti lokuttaro samādhī. Sasānkhārasamādhī ti dukkhā patipado dandhābhūṇṇo sukhā-patipado ca dandhābhūṇṇo, so hi sasānkhāreṇa sappaṇyogena cittaṇa paccanīkadhāme kicchena kasīṇeṇa niggahevi<sup>1</sup> adbhūntabho Itaro saṅkhārasamādhī. Ekamsābhāvitō samādhī ti sukkhāyapaśīkassa samādhī. Ubhayamsābhāvitō samādhī ti samathāyunkassa samādhī. Ubhatobhāvitvibhāvāno samādhī (sic<sup>1</sup>) ti kāyasakkhūno ubhatobhāgavimuttassa ca samādhī, so hi ubhayatobhāgehi ubhayatobhāvavibhāvāno

p 77 (fol 3c, rev, first line) Agāḥapātīpada ti kāmūnam oḥanapātīpatti, kāmā-sukhānuyogo ti attho. Nijjhāmapātīpadā ti kāmassa nijjhāpanavasena khedanavasānī pavattā patīpatti, attakilamathānuyogo ti attho. Akkhamī patīpadā ti ādisu padhānakāraṇakāle sītādīm asahantassa patīpadā. Tāmi na khamati ti akkhamā, sīhantassa pana tāmi khamati ti khamā, uppannam kāmavittakkam nīdhiyāseti ti ādina nāyena micchāvittakke simehi ti sāmā, manacchaṭṭhāni mūyāmi dameti ti damī patīpadī

<sup>1</sup> evam

Idāni tva ekattavemattatīvaṃ yo nirojjetvā dassetum<sup>p 85 (fol 10, 1st v, second line from bottom)</sup>  
Sutte vā vejjākaṃane vī ti ādi vuttam

Evam bāhū im hetu-paccaya-vibhūgam dassetvī idāni<sup>p 86 (fol 10, 1st v, second line from bottom)</sup>  
vyahatīkam dassetum Ayam hi samasāro t' ādi vuttam  
Tattha ariyā ariyāya hetu ti vutte Kīmi ekasmin cūttup  
pāde anekā ariyā vījanti ti tīhi Puṇṇikā ariyā paccāhi-  
māyā ariyāya hetū ti Tenā ekasmin kile hetu phalā-  
nam samavadhānam n'atthī ti etam ev' attham samattheti

Idāni yasmiṃ kīmanam paṇikkhāto ti vuttam kīmanā-<sup>p 79 (f 10, 1st v, second line from bottom)</sup>  
bhūto ca phalāpekklāyā tasmā kīmanassa yo kīmanabhūto  
yāthā ca so hoti, yañ ca phalāya yo ca tassa vāso, yo  
ca kīmana-phalānam sambudho, tam sambhūm vibhūcetum  
Avūpacchedattho ti ādi vuttam Yo phalābhūto ānāssa  
akāmanam hutvī nūvūhūti, so vūpacchinno nāmi hoti,  
vathī tam vāthito cuticittam Yo paṇi uttano annupissa  
phalissa hetu hutvī nūvūhūti, so annupacchinno ca vānāma  
hoti Hetu phalā sambudhassa vijamānuttā ti tīha Avū-  
pacchedattho santatī-attho ti

Kasmiṃ paṇ' ettha padatthāna-vevacanāni gahitāni?<sup>p 81 (fol 10, 1st v, second line from bottom)</sup>  
Nanu padatthāna-vevacanā-hīne eva ayam attho vibhāvitō  
ti? Saccam etum Idha pana padatthāna-vevacanā-gīhanā-  
bhūvanā-pahānānam adhitthānavisayadassanūttahā c'evā  
tesam adhipacana-vibhāgadassanūttahā ca. Evañ hi bhū-  
vanā-pahānāni suvānēyyāni hontī sukaṇṇāni ca paññāpetum

Evam supari-kammakatiya bhūmiyā nūvānāni mutta-<sup>p 85 (fol 10, 1st v, second line from bottom)</sup>  
pupphāni pīkanto vīya susikkhitasippicariyavāritesu  
sūratīsuvaṇṇānīkūtesu nānīvidhānānālamūjalāni vī-  
dhāni mannatānāni bādhānto vīya mahāpāthavim paṇi-  
vattitvī puppitakojāni khādāpento vīya yojanikamādhu-  
gandam pīlitvī samādhūmasam pāvento vīya ca yasmiṃ  
Mahākaccīno nānīuttapādeśe udāharanto solasa hīne  
vibhājitvā idāni te ekasmin yeva sutte yojetvā dassento  
hīrasampītavūni vābhi, vābhanto ca vāyapāmidde-avāne

p 85 (fol  
3rd, obv,  
third line) Tesu saññāvipallāso sabham uda ko? Amiccādikassu vis-  
vassu micchāvasena upatthitā āragghanamattam mugap-  
takānam tinapūrasakesu pūraso ti uppannasāññī vij-  
Cittavipallāso tato bhavato, manā-ādikā visaye manā-  
ādi-ākāṣeṇa upatthahanto tathā saññitthānam vij- miccā-  
dho saññitthānamattam Dittavipallāso pūna sabbabala-  
vūlāso jam yam ārammanam yathā yathā upatthāti,  
tathā tathā nam sassatādiviseṇa idam eva vuccam mogham  
aññān' ti abhinivisanto pavattiti Tattha saññāvipallāso  
cittavipallāso ārammanā, cittavipallāso dittavipallāsaṇṇa  
kāṇānam hoti

p 86 (fol  
3rd, rev,  
second line) Puna mūlakā māyaseṇa vipallāse vibhajitvī dassetam  
Dve dhammā cittaṇṇa samkilesī ti idam iha

p 87 (fol 3rd,  
obv, third  
line) idam vicaya-haṇi sampītān dassento yasmā desanā-  
hīnā upatthāvicayo vicaya-hāno, tasmā desanā-hāno vipallā-  
sahetubhāveṇa maddhāntāya tanhāyā kusalādi vibhāgapav-  
cayamukheṇ vicaya-hīnā sampītān dassetun Tattha tanhā  
duvāhā ti idā nāddham

p 87 (fol  
3rd, obv,  
first line) Tattha so ti adhiḡatavūttahāno yogī, tatthā ti  
tasmin catutthajhāne adhiḡathanabhūte.

p 88 (fol  
3rd, obv,  
last line) Santato manasikaṇṇo ti angasantatīya pi uamma-  
nasantatīya pī santā ti manasikaṇṇo Yato yato hi ārup-  
pasamāpattim santato manasikaṇṇo, tato tato rūpāvacarā-  
jāṇānam avūpasantam hutvā upatthāti, ten' evāha Tassa  
upamam | pa | santhabati

p 88 (fol  
3rd, obv,  
fourth line) Ettāyathā pūṇāsamutti ti vuttassa mahattaphalassa  
samādhimukheṇa pubbabhāgapatipadam dassetyi idānī  
mahattaphalasamādhimā dassetun So samādhī ti ādī  
vuttam Pubbe vuttassa ariyamaggasamādhissu phala-  
bhūto samādhī pañcavidhena vedhābbo, idānī vuccamānehi  
pañcalu paccakkhanāñānehi attano pañcavekkhitābhāsa-  
sankhātena pañcavidhena vedhābbo

Appagamasāvasamādhī vya sāsukkhācena suppioggatā<sup>1</sup> (nibhā,  
na pīccanīkadhamme moggayhi kilesa vāretvā maḍḍhigatā<sup>1</sup> , second  
tattā na sāsukkhānamaggayha-vūnavāto ti line)

Evamāsihattaphalasamādhim vibhāgena dassetvī idāni<sup>1</sup> (fol 38,  
tissa pubbabhāgapatipadam samādhivibhāgena dassetum rev , last  
So samādhī ti vuttam Tattha so samādhī ti vo so aha line but  
hattaphalasamādhissa pubbabhāgapatipadāya vutto rūpī- one)  
vācācatutthaḥhitāsamādhī

Idāni tvaṃ samādhim ānimmāvasena vibhājetvī dāssatvā<sup>1</sup> (fol 38,  
tvaṃ Dasa kīṣṇīyāramāṇī ti ādi vuttam rev , this  
line from  
bottom)

Yenājenākācānā ti anibhūghadisu paṇḍupannasukha<sup>1</sup> (fol 38,  
tadisu cā ākāsesu jena jena ākāreṇa vutto rev , fourth  
line )

So anamaggadhigamāya yuttapayutto yogi kīlenā<sup>1</sup> (fol 38,  
samādhim samāpīṇānāvasena kīlenā vipassanāya samāpī- rev , 1st  
sanāvasena vaddhiyamāno anamattavimokkhamukkhādi saṃ line but  
khitā tisso anupassanā bhūhetī Tisso anupassanā one)  
upapāpānāsesam pīpento silakkhandho samādhikkhandho  
paññakkhandho ti ete tayo khandhe vaddhetī, yasmā pāpā  
tīhi khandhehi ariyo atthangiko maggo saṃgahito, tasmā  
tayo khandhe bhūvāyanto ariyam atthangikam maggam  
bhāvayati ti vuttam

Idāni yesam puggalīnam yuttha-sikkhātānam viśesato<sup>1</sup> (fol  
niyyānamukhāni yesāṇ ca kilesānam paṭipakkhabhūtiṃ jhaṇī, oha ,  
tīni vimokkhamukhāni tēhi saddhīm tāni dāssetum Rūpī- second line)  
cāro ti vuttam Tattha anamattavimokkhamukheṇū  
ti aniccānupassanāya, sī hi nīce anamattādisamagghīṭānena  
anamitto āgādhīnam samuccheda vimuttiyā vimokkho ti  
laddhanūmassa ariyamaggaṃsa mukhībhūto anamattavi-  
mokkhamukhaṇ ti vuccatī Adhicittasikkhāyā ti sam-  
ādhūsamam

Paññādhikāssa santatisamūhikācānāmanādi-ghānavi<sup>1</sup> (fol  
mabbhogena sūkhāsesu atthasūñātī pākātī hotī ti viśesato jhaṇī, oha ,  
last line but  
one)

anattānupassanī pīṇā padhīnā ti tīha Suññatavimokkha-  
mukham pīṇākkhandho ti Tathā sikkhūtinam sara-  
pihmagutṭi itta ikkhantā uppannānam tattha tittl'  
eva bhujjānam samutisamāhūtiss' eva pīkātā hoti ti  
visevato aniccānupassanī samādhuppadhanī ti tīha An-  
nitta | pa | samādhikkhandho ti Tathā silesu pūpū-  
kāmo khañtibhulāssa uppannānam dukkhañ natīti eva bhū-  
bhujjā vāhato sikkhūtinam dukkhatī vibhūtī hotī ti  
dukkhānupassanī silappadhīnī ti āha Appamhuta | pa |  
silakkhandho ti .

p 91 (fol  
Jhā, xiv,  
fourth line) Punā tinnam khuddīnam samathavipassanābhāvan  
dasssetum Silakkhandho cī ti idā vuttam

p 91 (fol  
Jhā, xiv,  
second line) Ariyamāgo hi khippam sukka ekacittikkhinen' eva  
cittāsu saccānāttāni adbhutāni adbhutāni ti nā  
tassa lokiyasamūpitṭiyā viyā visibhāvānā kiccaṃ atthā ti  
khippadhigamo ca hoti Pajalutābhū accantimuttī-  
vasenā pajahānato vimuttīddhigamo ca Lokiyehi m-  
hantānam silakkhimādināni adbhutamābhāvato mahā-  
ddhigamo cī, tesam jeyā vipulābhātināni adbhutamāto  
vipulāddhigamo cī, itīnī katibhāssa kassāci anavise-  
sato anavasesāddhigamo ca hotī ti

p 91 (fol  
Jhā, xiv,  
fourth line  
from  
bottom) Iti mahāthero Tasmanī rakkhita-cittāssa ti gāthīya-vāsenā  
vāhātaphalavimuttimukheṇa vīcayā hīrasampātāni maddi-  
santo desanākusalatāya anekāni suttapadesāni tassa pubba-  
bhāga-patipadīya bhāvanāvīsesīnam bhāvanānisamsānā ca  
vīhājanāvāsenā nānappakānato vīcayā hāram dīssitvā  
idāni dasannāni Tathāgatabalānam vāsenā tam dasssetum  
Tatthā yo desotī ti ādāma āha

p 92 (fol  
Jhā, xiv,  
last line) Sace pi bhavantaragatāni ariyasāvakaṃ attāno ariyasā-  
vakābhāvaṃ ajñāntam pi loci evāpi vadeyya idāni kum-  
thakapillikā<sup>1</sup> jīvītā voropetvā sakalacakkavāṭagabbhe  
cakkavattī rajam patipajjāhī ti, n'eva so nam jīvītā

<sup>1</sup> kuntakippih<sup>o</sup>

voropeyya, athipi evam vadecyūm sice imam hi ghā-  
tissasi, sisam te chindisīmī ti, sisam evāssa chindeyyum  
n'eva so tam ghāteyya

Kutūhalamangalenā suddhūm picceyyā ti mīmī p 9 (fol  
idam bhavissatī ti evam pavattattī kutūhalasamkhātena 11a, 11b,  
ditthā-suta-mutamangulenā attino suddhivollānam sadda- third line  
heyya from  
bottom)

Nanu ca yathā itthūhūm ca mī pūjābhūmā jū Bī dh- p 97 (fol  
maloke n'atthi, tvaṃ pūjso Mahābhūmā siyā ti nī 11a, 11b,  
vattibham sūti' No nī vattibham Kāsmī' Idhī pūj- second line  
sāsī tathā mabbhānto Itthūyo hi idhī jhūmā bhī-  
vetā kāmakatī Brahmapārisajjāram sūtibhūtam upa-  
pajjanti, na Mahābhūmanam Pūjso pūjā tathā nī  
upapajjati ti nī vattibho Samāne pi tathā mabbhānta-  
bhūve pūjso othūmā'ā tathā Bī dhūmā nī atthi mthūmā  
Tisīmī sūvuttam etam

Thūmāso ti tūm khane eva vājjinasammanantūm p 104 (fol 11,  
anodhiso ti odhī-abhāvato, kūci anvasasetvā ti attho 11b, 11c,  
fourth  
line)

Tattha-tatthā-gāminī ti tatthā tattā' eva mabbhāne p 106 (fol 11,  
gāminī Nibbānassa gāmanasī ti attho Pūjā tatthā 11b, 11c,  
tattā gāminī sabbatthigāminīm patipadīnam vibhāga- 11d, but  
dassetum Tāyo 11a ti ādī vuttam one)

Yathā ca idam fīnam cakkhudhūtu ādibhedena upī p 107 (fol 11,  
dunnakasmkhū ilokassa vasena anekadhātu-nānīdhātu- 11b, 11c,  
lokam pajānāti, evam upadunnakasmkhū ilokassa pi 11d, but  
vasena tam pajānāti Paccakabuddhā hi die ca iggasā- one)  
vakā upadunnakasmkhū ilokass' eva nīnattam jānanti,  
tam pi ekadesen' eva na nippadesato, anupadunnakasm-  
khū ilokassa pana nīnattam nī jānanti Bhagavā pūjā  
māya nāma dhātuyā ussannāya māsā rukkhassa khandho  
seto hoti, māsā kīlo, māsā mattho, māsā bahalo,  
māsā tanu teco, māyā nāma dhātuyā ussannāya māsā  
rukkhassa pattam vūmāsanthānādi-vasena eva upajam nāmā



hoti, mīya nāma dhātuyā ussannittā massā iukkhassa  
puppham nīlam hoti, pītikāma lohitaṅkam odātam sugandham  
duggandham, mīya nāma dhātuyā ussannīya phalaṃ  
khuddakam mahantaṃ dīgham vattim susanthānam dus-  
santhānam mattham pharusam sugandham duggandham  
tittam madhuanam katukam ambilam kasāvam hoti, mīya  
nāma dhātuyā ussannīya mīsa iukkhassa kantako tikhmo  
hoti, atikhmo uyuko kuṭilo kanho mīlo odāto hoti ti cām  
anupādimmasamukhālokaṣṣāpi vīseṇa anekadhiṭṭhānīnīdhiā  
tubhavam jānāti. Sabbānīnubuddhīnam eva hi etam balam,  
na aññesaṃ

08 (fol n1,  
by, second  
line)

Yam lobhavasena dosavasena mohavasena (a) kamman karoti ti dasa akusalakammappathakammam sandhāya viditi Tam hi samukhiṭṭhatāya kālakan ti kanham, apāyasa mibbattapanato kālaka vipākan ti kanhavipākam Yam saddhāvasena viiiyavasena kamman karoti ti dasa kusalakammappathakammam Tam hi asamukhiṭṭhatti pandaran ti sukkam, sagge mibbattapanato pandaravipākitti sukkavipākam Yam lobhavasena dosavasena ca mohavasena saddhavasena ca kamman karoti idam kanhasukkan ti vomissakakammam Kanhasukkavipākan ti sukhadukkhavipākam, nusakakammam hi katvā akusalavasena tuaccaṇṇayoniyam mangalahatthibhāvam upapanno kusaleṇa pavatte sukham anubhavati, kusaleṇa iñjakule mibbatto pi kusaleṇa dukkham vediyati Yam viiiyavasena paññāvasena ca kamman karoti idam akanham asukkam akanha-asukkavipākam kammakkhayaakaran ti catumaggacetana Tam hi yadi kanham bhaveyya, kanhavipākam dadeyya, yadi sukkam bhaveyya, sukka-upapattiṇiyyupannam vipākam dadeyya, ubhāvavipākassa pana appaḍānato akanha-asukkavipākan ti ayam ettha attho

p 98 (fol 11,  
rev, fourth  
line)

Na ca bhabbo abhinibbidhāgantun ti kilesābhisankhānānam abhinubbiyhanato ibhinibbidhāsankhātānam ayyamaggam adhgantun na ca bhabbo

Tam Bhagavā na ovidati ti tam vipākāya ucheni p<sup>99</sup> (fol 11,  
 rev, 1st line)  
 mivutim puggalam Bhagavā saccupitivedham purakkhatvā<sup>1</sup>  
 na ovidati, vīsamittham paṇi tādāsinam pi dhammam  
 doseti eva Ajātasattu ādinam<sup>2</sup> vya

Evam kilesantarāyamiṣṣakāra kummantarāyam dassetvā<sup>1</sup> (fol 11,  
 rev, 1st line but one)  
 idāni amissakam kummantarāyam dassetum Imāssu ca  
 puggalasā ti tidi vuttam

Sabbesaṇ ti māsami phalaṃddese<sup>3</sup> vuttinam sabbhe<sup>99</sup> (fol 11,  
 rev, 1st line)  
 sam kammīnam

Antaraphalaṃddese vuttikammāsamīdinapaden<sup>1</sup> cva<sup>99</sup> (fol 11  
 obv, 1st line bottom)  
 jhānādiṃ samgaheva dassetum Tathā samīdinānup  
 kammānup ti adī vuttim Tattha tathā samādinā  
 nā ti sukkam sukkavipākam paccuppanisukham āyatim  
 sukhavipākam ti evamīdipakārehi samādinnesu kammesu  
 sukkilesa ti putipakkhadhammasena khitthibhavo  
 Evam sukkilissati ti tīdisu ayam attho — Iminī tikkam  
 jhānādi-samkhiṣṣatī vōdīyati vutthahati ti jānanaññānam  
 Bhagavato māvaṇanāṇam, na tassa āvaṇanam atthi ti

Ekādasā ti rūpi rūpāni paṇṇati ti ādinī atthannam<sup>1</sup> 100 (fol  
 11, rev, second line)  
 tinnā ca suññata-vimokkhādinim vasesa vuttam Attha  
 ti tesu ṭhapetvā lokuttare vimokkhe vutthi Sattā ti tesu  
 eva nirodhasamūptim ṭhapetvā satta Tayo ti suttanta-  
 pūyīyena suññata-vimokkhādayo tayo<sup>2</sup> Dve ti ibhi  
 dhammapariyāyena animitta vimokkhassāsambhavato vasesā  
 dve ettha ca patipāṭiyā satta appitappitakkhine vikkham-  
 bhanavasesa paccanikadhammehi vimuccanato ti ummaṇ  
 adhimuccanato ca vimokkho Nirodhasamāpatti paṇa

<sup>1</sup> purakkhatvā

<sup>2</sup> Cf. Vin II, p 188 sqq, as to Sunakkhatti, see  
 M I, p 68 sq, II, p 252 sqq, as to Punna (Kohiyaputta),  
 called govātika, and Acela, i.e. Seniya, called kukkuri  
 vatika, see M I, p 387 sqq, as to Angulmāla, see M II,  
 p 97 sqq

<sup>3</sup> bala<sup>o</sup>

sabbaso sūñīva d'iyācā vimuttattī apagāma vimokkhaññam  
Lokuttarī ca tan tam maggaṃ yāpikāsehi sammuccheda-  
vasena vimuttattī vimokkha ti ayam viśeso vedatibbo

p 100 (fol  
ū, obv,  
second  
line) Kukkuṭam vuccati aṇṇāṇi puggaṇamukheṇ i tuppā-  
māṇī Kukkuṭa jhāyī ti puggaṇādutthimā ca jhāṇī  
vuttām Dve pathamaṃ duttiyā jhāṇī ti vuttam hoti Yo  
pathamaṃ duttiyaṃ vī jhāṇam nibbatteti ālambeti attā  
ti saṅkocam āpajati uttarāṇi nā vāyāmaṇi, tassa tīṇi jhā-  
ṇāni cettīṇi pi kukkuṭajhāṇī ti vuccanti Tam samu-  
gamo ca kukkuṭajhāyī Tesu purimāni dve asannabala-  
paccattikattā viśesabhāgiyātibbhāvato ca samkilesabhāveṇi  
vuttim, itarāṇi pama viśesabhāgiyātibbhāve pi māṇ-  
dipaccattikattā vodānibbhāvena vuttim ti dutthibbham

p 100 (fol  
ū, obv,  
first line) Viśesabhāgiyo samādhi ti puggaṇa paḍiṃmajhānī-  
dāṇi vutthitassa sūñīmanasikāṇi imāni duttiyā jhāṇāni-  
pikkhandam paguṇavodānam bhavugavutthimā ca vutthi-  
maṇi ti vuttam Hetthimam hetthimāni hi puggaṇāni  
uparimassa uparimassa pūratthānam hoti, tasmā vodānam  
vutthimāni ti vuttim

p 100 (fol  
ū, obv,  
last line  
but one) T'iss' eva samādhiṇi ti tassa antaṃ yāpimiddese  
jhāṇāni pāṇiyācā vuttisamādhiṇi Pūrvānto ti pū-  
rakkhāno (sic!)

p 101 (fol  
x, obv,  
first line) Tattha mīya mudumapphatikkhabhedāya anu-  
sāyī, evam-adhītuko ti hīnādivasena evaṃ yjāsāyo,  
evam-adhimuttako aṇṇā c'assā āsāyo ti māsā pugga-  
lissa ayam sassaṭṭhedaṇṇakāro vathibhutaññānūloma-  
khaṇṭipakāro vā āsāyo Idam hi catubbidham āsāya  
ti — Ettha sattā vasantī ti āsāyo ti vuccati, imā pama  
Bhagava sattānam āsāyaṃ jīnānto tesam dīṭṭhugātinam  
vipassantīññānam māsā kutaññānāni ca appayattikkhame  
pi jīnāti eva Vuttam pi c'etam —

*Kāmaṃ sevantam yeṇa jīnāti Ayam puggalo kāmagāro ho  
kāmasāyo kāmadhamutto ti kāmaṃ sevantam yeṇa jīnāti.  
Ayam puggalo nekkhamagāro nekkhamāsaṃ nekkhamādhi-*



savitakka-savicāram eva kāmāvacaram eva lokiyam eva ti  
mittham ettha gantabbam

p 105 (fol  
15h, obv,  
second line) Bhagava satī āraḁkhena cetisī samannāgato, sabbā  
duggatīyo julfatī ti attho, suttamhi vuttam satīya citta  
āraḁkhitaḁban ti desanāmusindhāssanam<sup>\*</sup>

p 106 (fol  
15h, 16v,  
1st line  
but one) Paṭipāḁkhenā ti Araḁkhiteṇa cittaṇā ti gāthāya  
(cf p 85) paṭipāḁkhenī ti adhippāyo, atha vā vibhatti hāc  
maddiṭṭhassa ikusāḁpāḁkheṇa paṭipāḁkhenā ti attho

p 109 (fol 1a,  
obv, last  
line but  
one) Tattva jām saccāgamanam ti jām saccato aḁpūṭato  
visayaṇṇa āgamanam adhippāmo ti attho Yam paccāgamaṇam  
ti paṭiṭṭha Tissa jām paṭipattisaḁyāṇṇa āgamanam, tam  
tam visayādhigamo ti attho

p 110 (fol  
1au, obv,  
fourth line) Kāmasukkhallikānuyogaṇ ti kāmasukheṇa alhā  
napayogam kāmesu patabyatam

p 110 (fol  
1au, 10v,  
fifth line) Uggahāṇi uggahāṇaṇ ti neṭiṇiṇiḁbhāṇam

p 110 (f 1au,  
10v, fourth  
fr bottom) Roganigghātakaṇ ti rogadhūpasamnam

p 111 (fol  
1am, obv,  
fourth line) Ayam vuccati visativatthukā sakkāyaditthī ti  
ayam pañcasu upādānakkhandhesu ek'ekasamam catunnam  
catunnam gāhīnam vāseṇa visativatthukā satī vijjamaṇe  
khandhapañcakasankhite kāye satī vā vijjamaṇī tattha  
ditthī ti sakkāyaditthī

p 111 (fol  
1am, obv,  
fifth line) Lokuttarasamāpattiṇī ti paṭhamamagge samāpā  
ditthī Anvāyikā ti samāpattiṇīyā anugāmaṇo Yadā  
samāpattiṇī sakkāyaditthīyā pajāhanavāseṇa pavattā, tadā  
tassā anugunabhāveṇa pavattamānakā ti attho

<sup>\*</sup> I was unable to trace the Sutta in which these words  
occur Does this Sutta begin with Satī-āraḁkhena cetasā?

Tattha ime vuccanti ucchedavādino ti ime sū pīdike pañcakkhandhe attato upagacchantī rūpīdinam amebbhāvato ucchiyati attī vmasati parimmaranī ti evam abhinivisanito ucchedavādino ti vuccanti Ime vuccanti sassatavādino ti ime rūpavintan vī attinan ti ādinā rūpīdinimutto attī añño koci vibhatto ti upagacchantī so meco dhuvo sassato ti abhinivisanito sassatavādino ti vuccanti

Vitthūato dvāsatthi ditthigatīnī ti uccheda sassatadassanam vitthūena Brahamajāle āgatāni dvāsatthi ditthigatāni (cf D I, p 12 sqq)¹

Tecattālisam bodhipakkhivā dhammā ti vucca sūññā dukkhasūññā maddasūññā pahānasūññā vāgasasūññā muddhasasūññā, cattāro satipatthānā | pa² | uyo atthungiko maggo ti ete tecattālisam bodhipakkhivā dhammā Evam upassamāsaena patipakkham dasseti² puna samāhāsaena dissetum Atthi vimokkhi² dasa ca kasinīyatānāni ti vuttam

Anādi anidhanappavattan ti punmāya koṭṭhā abhāvato anādi, asati patipakkhūdhigame santānavasena anupacchedena pavattanato anidhanappavattam

Tattha ditthivivatto ti ādinā vedanapakkham dasseti

Catukkamaggan ti patipadā catukkam, patipadā hi maggo ti Atha vā catukkamaggan ti nandiyāvatassa catuddisāsamkhātum maggam, tā panā catisso disilocanānaye āgamissanti Kim attham puna catukkamaggam

¹ For a summary of these sixty-two heresies, see S B E vol XXXVI, p XXXIII sqq

² These are the four Sammāpādhānas, the four Iddhipādas, the five Indriyas, the five Bālas, the seven Bojjhaṅgas — The usual number, however, is thirty seven (cf The Dhammasaṅgīrah, Anecd Oxon, p 9, 44), viz the above named save the six Saññās

panāpenti ti āha abudhajanasevitāyī tīrādī iattar-  
vāsiniya ti i ttesu iṅgābhūhūtesu vasati ti iattarīsmi  
āvattanattham<sup>1</sup> ti samuccbandanattum

p 113 (fol  
18r, rev,  
last line) Aṃ im vuccati nandiyāvatta-nayassa (sic<sup>1</sup>) bhūmī ti  
ayam tanhī-vijñānam vasesu samkilesapakkhe diviḍḍi  
samatha-vipassanānam vasesu vodānapakkhe pi diviḍḍi  
catusaccayojanā nandiyāvattassa niyassa samuṭṭhanatīyā  
bhūmī ti

p 113 (fol  
18a, obv,  
first line) Eṃam nandiyāvattassa nayassa bhūmim middisīti idāni  
tassa disābhūṭadhamme middisanti yasmā c'issa disā-  
bhūṭadhammesu vuttesu disālocana-nayo vutto yeva hoti,  
tasmā Vējākaṇṇesu hi ye kusalākusilī ti disālocana-  
lakkhaṇam ekadesena paṭimasitvā 'Te duvidhena uppi-  
rakkhitabbā ti idāni ādaddham Tatthi te ti disābhūṭa-  
dhammā Duvidhenā ti ime samkilesadhammā ime  
vodānadhammā ti Tam dasseti lokavattānusāri ca lo-  
kavattānusāri cā ti 'Tass' attho — Loka eva vattam  
lokaṃ iṭṭam, lokaṃ iṭṭabhāveṇa anusarati pivattati ti loka-  
vattānusāri, samkilesadhammo ti attho Lokassa lokato vā  
vivaṭṭam nibbānam, tum anusarati<sup>2</sup> mulom unavaseṇa  
gacchati ti lokavattānusāri, vodānadhammo ti attho

p 114 (fol  
18r, rev,  
third line  
fr bottom) Idāni disavattukam kilesappūjāṃ tanhāvijjāvasesu die  
koṭṭhāse karonto Yo ca kabalakāro-ūhūro ti ādim āhi

p 116 (fol  
18i, obv,  
second line) Yasmā pana kilesā kusalaṃ pavattim nivāmetvā cittam  
pariyādīya tīṭṭhantā maggena asamuccinnū eva vī āsa-  
vanam uppatthetu honti, tasmā anusayato vā pariyuṭṭhā-  
nato vā ti vuttam

p 116 (fol  
18i, rev,  
first line) Nandūpasacanenā ti lobhasahagatassa sampayuttāna  
ti sahajātakotīyā itarassa upanissayakotīyī upasecanā ti  
nandūpasacanam, tena nandūpasecaneṇa Kena pana tam  
nandūpasacanā ti āha iṅgasulleṇa nandūpasacanena

<sup>1</sup> otthanan

<sup>2</sup> anusarati

viññānenā ti Tattha rāgasallenā ti rāgasallenā hetu-  
bhutena nandūpāśeṇā viññānenā ti itthambhūtilak-  
khaṇe kaṇṇāyācānam

Idāni āhāṛādayo-nayānam samkilesapakkhe disābhāvena p 117 (fol  
vavatthapetum Ima catasso disā ti ādi ādaddham thū, obv,  
third line  
fr bottom)

Tass' attho — Iti evam vuttapakāraṁ sabbe āhāṛādayo p 119 (fol  
lokasamkhātaṁ uṭṭānūsaṁ dhammā te-lokaṁ hitvā vattāto<sup>1</sup> thū, obv,  
first line but  
niyyanti meccānupāssanādihi tiṁ vimokkhamukhehi ti om)

Tattha dībba-brahma-ariya-āneñjavihāro ti cattāro vi- p 113 (fol  
hāṛā, mānappahāna-ālayasamugghāta-avijjāpāṭiṁ bhūtvā thū, obv,  
first line)  
pasamā cattāro acchariyā abbhutadhammā, saccāditthi-  
nādi cattāro adhiṭṭhānā, chandasamādhībhāvanādayo  
catasso samādhībhāvanā, indriyasamvayo tapasamukhito  
viññādhammo bojjhaṅgabhāvanā sīlābhūpadhūritum sāgga-  
sankhatam nibbānaṁ ca cattāro sukhaḥhiṅgyā dhammā ti  
veditabbam

Idāni patipadādayo vodānapakkhe disābhāvena vavattha- p 121 (fol  
petum Tattha imā catasso disā ti ādi vuttam thū, obv,  
second line)

Puna pathimā patipadā ti ādi patipadā catukkādisu p 122 (fol  
yena yassa puggalassa vodānam tum vibhijjati dassetum thū, obv,  
third line)  
ādaddham

Yadi pi tiṁ vimokkhamukhesu idam nāma vimokkha- p 123 (fol  
mukham imāya eva patipadāya yjhuṭi ti nīyamo n' itthi, thū, obv,  
fourth line)  
yesam pana puggalānam purimāhi diviṁ patipadāṁ appa-  
nāhiteṇa vimokkhamukheṇa ariyamaggādhigamo, tathā  
yassa tatiyāya patipadāya suññatavimokkhamukheṇa yassa  
ca catutthāya patipadāya animittavimokkhamukheṇa ariya  
maggādhigamo, tesam puggalānaṁ yasena ariyam patipadā-  
vimokkhamukhasamsandānā

<sup>1</sup> °dhātūtā



p 124 (fol  
thū, obv,  
third line  
from  
bottom) Tesam vikkhītan ti tesam asantīsu in yavaparakkamādi-  
vasesayogenā sūhīnam buddhānam piccekābuddhānam  
buddhasvākānāñ ce vikkhītam vihaṇanam, yad idam  
āhīnādī-kilesavattikusamatikkamamukheni sapasāntāne  
patipadīdi sampādanti, idāni ihīnādīnam patipadīdihī yenā  
samatikkamam, tam nesam patipakkhabhīvam dissento  
Cattīo āhīnā, tesam patipikkho catasso patipadā ti  
idam āha

p 124 (fol  
thū, rev,  
second line)  
Tesam vikkhītan ti ettha yad etam vikkhītam nāma  
bhāvetabbānam bodhipakkhiyadhammīnam bhāvanā sa-  
cchikātabbānam phīlamabbānīnam sacchikūyā ca, tathā  
pahātabbassa dasavattikusassa kilesapūṇassa tādangādi-  
vasena pahānam byantikūyī<sup>1</sup> anavasenan ti, idāni tam  
samkhepenā dassento Indriyādhitthānam vikkhītam vipa-  
vīsanādhitthānam ti āha

p 124 (fol  
thū, rev,  
last line but  
one) Idāni ugghatitānū idī puggalattayasena tīpukkhala-  
nayassa bhūmim vibhāvetukāmo, yasmī panā nayānam  
aññamaññānupavesassa icchitattā sīhāvikkhīta-nayato tī-  
pukkhala-nayo nigacchati, tasmī patipadāvibhīgato cattīo  
puggale sīhāvikkhīta-nayassa bhūmim middhītvā tato eva  
ugghatitānū idī-puggalattayo middhāvetum tattha Ye<sup>2</sup>  
dukkhāya patipadāyā ti ādī ānaddham

p 125 (fol  
thū, obv,  
second line)  
Tattha Yo sādhaṇāyā ti dukkhā-patipadāya khup-  
pābhīnāya sukkhā-patipadāya dandhābhīnāya ca niyyāti  
ti sambandho Katham panā patipadā-dvayam ekassa  
sambhavati ti? Na yidma eva dāṭṭhībham ekassa pugga-  
lassa ekasmim dve patipadā sambhavanti ti Yathāvuttāsu  
panā dvīsu patipadāsu yo yāya kāyaci niyyāti, ayam  
vipaṇcitānū ti Ayam ettha adhippāyo Yasmā panā  
Atthasāhīyam patipadā calati na calati ti vicānanāyam  
calati ti vuttam<sup>3</sup>, tasmā ekassa pi puggalassa jhānanta-  
maggantāsu patipadābhedo icchito vā ti

<sup>1</sup> kūyā<sup>2</sup> yo<sup>3</sup> Asī p 236 — Ettha pana patipadā calati na calati  
ti? Cūḷati

Kasmā pan' c'ttha nayānam uddesānukkāmena niddeso <sup>p 1<sup>st</sup> (fol</sup>  
 kato ti? Nayānam n'yehe sambhavadissattham. P'ṭha- <sup>th, rev,</sup>  
 maniyato hi puggalādutthānānaṃ tatiyanāyassa tati- <sup>for t line)</sup>  
 yanāyato ca dutiyanāyassa sambhavo ti massā vasesassa  
 dassanattānaṃ pathamanāyānantarānaṃ tatiyanāyo tatiya-  
 yānantarānaṃ ca dutiyanāyo niddittho, dhammādutthānava-  
 sena p'na tatiyanāyato dutiyanāyo, dutiyanāyato pathama-  
 nāyo pi sambhavati ti massā vasesassa dassanattānaṃ ante  
 T'ṭhā ca avijjā cā ti ādinī pathamanāyassa bhūmi dāssitā  
 Ten' eva hi Cattāri hutvī tīni honti, tīni hutvī dve honti  
 ti vuttānaṃ. Yadi evam dve hutvā cattāri honti, dve hutvī  
 tīni honti, tīni hutvā cattāri honti ti ayam pi nāyo vat-  
 t'ṭhbo sīyī ti. Saccam etum, ayam pīnī nāyo atthato  
 dassito evā ti katvā na vutto, yasmā tinnam atthānāyānam  
 aññamaññam anupaveso icchito satī ca anupaveso tato  
 vimggamo pi sambhavati evā ti. Ayañ ca uttho Peṭako-  
 padesena vibhāvitabho. T'utthāyānaṃ ādito p'utthāya vibhā-  
 vanī cattāro puggalā tinnācārīto duvidho mudindūyo  
 tikkhindūyo ca, t'utthā d'utthecārīto ti. T'utthā tinnācārīto  
 mudindūyo dukkhāya paṭipadāya dandh'bhūñāya n'yyāti,  
 tikkhindūyo dukkhāya paṭipadāya khipp'ibhūñāya n'yyāti,  
 d'utthecārīto pana mudindūyo sukhāya paṭipadāya dandhā-  
 bhūñāya n'yyāti, tikkhindūyo sukhāya paṭipadāya khippī-  
 bhūñāya n'yyāti. Tathāyaṃ pālī t'utthā ye d'utthecārīti  
 sattā, te kīmesu dosād'itthī, na ca tesānaṃ kāmasukhe anu-  
 sayī samūhatā, te attakilamath'niyogānaṃ anuyuttā vibhā-  
 vanti, tesānaṃ Satthā vā dhammānaṃ deso'ī aññatāro vā  
 garutthānāyo sabrahmacārī 'kamehi n'attānaṃ attho' ti.

Imāni cattāri suttāni ti imāni samkilesabhāgyādāni <sup>p 1<sup>st</sup> (fol 67,</sup>  
 cattāri suttāni. Sādhāranāni katāni ti samkilesabhā- <sup>obv, second</sup>  
 giyañ ca vāsanābhāgiyañ ca samkilesabhāgiyañ ca nibbe- <sup>line)</sup>  
 dhabhāgiyañ ca samkilesabhāgiyañ ca asekhābhāgiyañ ca  
 vāsanābhāgiyañ ca nibbedhābhāgiyañ cā ti evaṃ padan-  
 tarasamyogānavasena missitāni katāni. Atthā bhavanti  
 ti pūrimāni cattāri imāni cattāri ti evaṃ atthā bhavanti  
 Tāni yeva atthā suttāni sād'hāranāni katāni solasa  
 bhavanti ti tāni yeva tathā vuttāni atthā suttāni vāsanā

bhāṭṭiyaṇ cā asekhabhāṭṭiyaṇ cā nibbedhabhāṭṭiyaṇ cā  
 asekhabhāṭṭiyaṇ cā samkilesabhāṭṭiyaṇ cā vāsanābhāṭṭiyaṇ  
 cā nibbedhabhāṭṭiyaṇ cā samkilesabhāṭṭiyaṇ cā vāsanābhāṭṭi-  
 giyaṇ cā asekhabhāṭṭiyaṇ cā samkilesabhāṭṭiyaṇ cā nibbe-  
 dhabhāṭṭiyaṇ cā vāsanābhāṭṭiyaṇ cā nibbeddhabhāṭṭiyaṇ cā  
 asekhabhāṭṭiyaṇ cā samkilesabhāṭṭiyaṇ cā vāsanābhāṭṭiyaṇ  
 cā nibbeddhabhāṭṭiyaṇ cā asekhabhāṭṭiyaṇ cā na samki-  
 lesabhāṭṭiyaṇ cā na vāsanābhāṭṭiyaṇ cā na nibbeddhabhāṭṭi-  
 yaṇ cā na asekhabhāṭṭiyaṇ cā tī evaṃ sādhanānam kaṭam  
 puṇṇamāṇi atthā māmā atthā tī solasa bhāvaṇṭi Tesu cattāro  
 ekaka chadukā, cattāro tikā eko catukko, apāro pi eko  
 catukko tī ayam pi vibhāgo veditabbo Tatthāpi dve dukā  
 dve tikā dve catukkā ca pāliyaṃ maggā tī veditabbī

Idāni mīssa paṭṭhinassa sakāḷisīṇa samgahitabhāvaṃ  
 vibhīvetum Imehi solasāhi suttehi bhinnehi navavidham  
 suttam bhinnam bhavitī ti vuttam Tass' attho — Imehi  
 samkilesabhāgiyādihi solasāhi suttehi paṭṭhānanayena vi-  
 bhattehi suttageyādī navavidham pariyaṭṭisāsana-samkhatam  
 suttam bhinnam solasādhi vibhavitī hoti Imiṇā solasa-  
 vidhena paṭṭhīnena asaṅgahito pariyaṭṭisāsana-sa padeso  
 n'atthi ti adhippīyo Kītham pīna samkilesabhāgiyādi-  
 bhāvo gībetabbho ti? Itha gāthīyā gāthā anumūnitabbā ti  
 ādi Tīttha gāthāya gāthā anumūnitabbī ti ayam  
 gāthā vīya gāthā samkilesabhāgiyī ti va vīsaṇibhāgiyā ti  
 vā mibbedhabhāgiyī ti vā asekkhabhāgiyā ti vā anumūnitabbī,  
 anumūnetvā takketvā jānitabbū ti attho Sesapadesu pi  
 os'eva nayo Eṭtha cī gāthī-veyyākānanavimuttā sabbā  
 pariyaṭṭi suttenī ti padena saṅgahitā ti dāṭṭhabbam

p 133 (fol  
ral, rev,  
third fine  
from  
bottom)

Kokālikam hi miyamānam ovaḍantena āy ismatā Mahā-  
moggallānena bhāsitaṃ mā gāthū ti? Vibhūta ti viga-  
tabhūta alalikaṃ uḥ bhūṇṇhū ti bhūṭihanaka uttano  
buddhivinasaka Puṇisanta ti puṇisādhama Kalī ti  
alakkhupurisa

p 133 (fol do, 14th  
obv., fourth  
line) Sambādhabyūhan ti byūhā vuccanti ambbuddhā  
vucchāyo Ye supavithhamaggen'eva nigacchanti, te sam

<sup>2</sup> I cannot trace these verses in the printed Pīṭaka texts

bādhā byūhikā, cttā ti sambīdhabyūhām Iminā pi tassa  
nagruassī ghanavāsam eva dipeti

Attā pi ti sūtakatthavikkhepitādinī akārontehi attā pi p 13, (fol  
1akkhitabbo hoti Tathā kaṇṭo hi sāmī 'dubbhako eso <sup>dan, rev,</sup>  
ti niggaḥetabbo hoti <sup>fourth line</sup>)

Pañham puttḥo (sic) viyikkisī Sikkassa itī me p 140 (fol  
sutan ti yathā Bhagavā pañham puttḥo Sikkassa byākāsī, <sup>dam, rev,</sup>  
evam mayā pi sutan ti āyasmā Mahāpoggallāno attanī <sup>so: ond line</sup>  
yathāsutam tīm Bhagavato vadatī

Anagantāna<sup>1</sup> vinipātan ti upāyupapattim anupa p 141 (fol  
gantvā <sup>am, rev,</sup>  
<sup>fourth line</sup>  
<sup>fr bottom</sup>)

Dhammā ti anulomapaccavākiyapativāhasīdhakā ho p 145 (fol  
dhipakkhiyadhūmā Dhammā ti etu-<sup>dhā, rev,</sup> nivasaccī <sup>last line</sup>  
dhammā

Aññātunñchena yīpentan ti kulesu aññāto niccānavo p 145 (fol  
jēva hutvā unñchena pūḍacariyā yīpentam Atha vā <sup>dhā, rev,</sup>  
abhlalakkhitesu issarajanaṅgehesu kaṭukabhandasambhāram <sup>last line</sup>  
sugandhabhojanam paṇṇesantassa unñchanam ñātunñchanam  
nāma, gharapīṭipāṭiyā pana dvāre thitena luddhasamissa-  
kabbhojanam aññitunñchanam nīmā Idam idha idhippectam

Cattāro hi pākāṇī omatṭho, umatṭho, matṭho, vimatṭho p 146 (fol  
Tattha uparū thitvā adhomukham dinnapahāro omatṭho <sup>dhā, obv,</sup>  
nāma, adho thitvā uddhamukham dinnapahāro ummatṭho <sup>fourth line</sup>  
nāma, aggalasuci vā vimuṇḍhitvā kato matṭho nāma, seso <sup>from</sup>  
sabho pi vimatṭho nāma Imasmim pana thīne omatṭho <sup>bottom</sup>  
gahito, so hi sabbadārūno duruddharanasallo duttikiccho  
antodoso antopubbaloḥito ca hoti, pubbalohitup amukha  
mitvā anamukham puṇṇonanditvā tiṭṭhati, pubbalohitam  
nīharitukāme ti mañcena saddhū bandhitvā adhosro

<sup>1</sup> The reading of this Gerund in the three MSS of the  
text of the Nett is anīgantunā

kālabho hoti, mananam vī mananamattam vī dukkham  
pāpunīti

p 146 (fol  
third line  
from  
bottom) Viato kīmasaṇṇāyī ti jīya kīyaci sabbato kīma-  
saṇṇīya catuṭṭhamaggasampayuttāya samucchedaṇṇatīyī  
viato Viatto ti pi pātho Kāmasaṇṇīyā ti pīma bhumma-  
vacanam hoti Sagāthakavagge<sup>1</sup> kāmasaṇṇāsū ti pātho

p 147 (fol  
third, rev,  
fifth line) After having quoted from S I, p 215 the verse Yaṅs'  
ete no socati ti, Dhammapāṭi 313 — Gītham va-  
sacum kalvī udāhātam Ālūkasutte hi imī gāthā Ālī-  
vakena Katham su labhate paṇṇan ti ādinā puṭṭhena Bha-  
gavatā bhāsita ti

p 147 (fol  
third, rev,  
third line) Kumīrakī dhammam vossajanti ti yathī kumī-  
rakī kilamā kāmam suttana pāde bandhūtā vossajanti khi-  
ponti, evam kusalamanam akusalavittakā kuto samuṭṭhīya  
vossajanti ti pucchā

p 148 (fol  
third, rev,  
last line  
but one) Sapkarā<sup>2</sup> tihī mittakāraṇa-laṇḍadāna-balaśīsāmpakādha-  
nīnam nāman

p 151 (fol  
third, rev,  
fourth line  
from  
bottom) Sa-ūmīn ti tīdisu kilesa ūmīsu sa-umim kilesāvattēhi  
sāvattam, kilesagābhī sagaham, kilesaṇakkhasehi saṇakkha-  
sam Kodhupāyīsassa vā vīsenī sa-ūmim, kāmaganavāsenā  
sāvattam, mātagānavāsenā sagaham saṇakkhasam

p 156 (fol  
third, rev,  
first line) Rogam (sic)<sup>3</sup> vadati attano ti tam tam attanī  
phuṭṭham dukkham abhāvitukāyātāya adhivāsetum asak-  
konto 'ho dukkham, tīdisam dukkham mayham Satthuno  
pi mā hotū' ti ādinā vilapanto vadati

p 157 (fol  
third, rev,  
first line) Bhūtaīatan ti itthi pūise pūiso itthiyā ti evam aññam-  
aññam sattesu ratam, tato eva bhavā apāramuttā

<sup>1</sup> = S I, p 53, but no MS of the published text has this reading, and besides there are other variations from it in the stanzas as given in the Nettī

<sup>2</sup> The passage where this word occurs is to be found also Jāt VI, p 28, 6sq

Abhiyātiyo ti jātiyo Kanhābhijātiyo (sic!) ti kanha-  
 nīce kule jāto Kanham dhammam abhiyāyati ti  
 kālakam dasavidham dussiladhammam pasavati karoti, so  
 tam abhiyāyitvā naye nibbatteti Sukkam dhamman  
 ti ayam pubbe pi puññānam akatitti nicakule nibbatto  
 'idāni puññam karissāmi' ti puññasankhātāni sukkam  
 pandarāni dhammam abhiyāyati So tena sagge nibbattati  
 Akanham asukkam nibbānan ti nibbānam hi sace  
 kānham bhavēyya, kanhavipākāni dadeyya, sukkam sukka-  
 vipākāni dadeyya, dvinnim pi appadanato pana akanham  
 asukkan ti vuttam Nibbānan ti c'ettha arahattam idhi-  
 ppetam Tam hi kilesambhānante jātattā nibbānam nīmi  
 Tam esa abhiyāyati pasavati karoti Sukk'abhiyātiko ti  
 sukke uce kule jāto Sesam vuttanāyē' eva vedittabham  
 Kanham kanhavipākan ti ādikassa kammacittuklassi attho  
 hetthā Hārasampātavāne (p 98) vibhatto eva

Evam solasavidhena sāsana-patthānam nīnāsutteni udā-  
 harāni iscra vibhijitvā idāni atthavisatīvidhena sāsana-  
 patthānam dassentena yasmī ayam patthānavibhāgo mūla-  
 padehi samgaḥito na massipi tehi asaṃgaḥito padeso  
 atthi, tasmā mūlapadaṃ vibhajitabbatañ c' dassetum tattha  
 Kīrame atthāsa mūlapadā ti pucchāya vasena mūlapa-  
 dāni uddharitvā Lokikam lokuttarāni ti ādinā navatikā  
 thavo c' ti atthavisatīvidham sāsana-patthānam uddittam

Tattha sajjā khīṇā ti tam khaṇam yeva dhenuyā  
 thanehi mikkhantam abhuhakkhānam Muccati ti paṇi-  
 mati Idam vuttam hoti — Yathā dhenuyā thanato  
 mikkhantam khīṇam tam khaṇam yeva na muccati na  
 paṇimati na dadhibhāvam gacchati, takkādī-ambilasamā-  
 yogato pana parato kālantaena pakatim jahati dadhibhā-  
 vam pāpunāti, evam eva\* pāpakammam pi kuyakkhane  
 yeva na vipaccati, jaḍi vipacceyya nānīgatāni sahā  
 vatthānam sija, na koci pāpakammam kātum vīsaheyya,

\* See Dh. A. p 261, but do not overlook the diversity  
 between the two sources

\* evam

yāva pana kusalābhinibbattakkhandhā dharanti, tāva tam  
te rakkhanti tesam bhedi apāyesu nibbattipunnasena  
vipracanti

p 178 (fol  
ru, obv,  
first line) Ye ca sikkhīsāṃ tī je yathā samādinnaṃ silavatīdi-  
sankhītiṃ sikkham sūto gahetvī tīhā Tīnāhi Silam  
vatim jivitaṃ brahmacariyaṃ tī Tattha yaṃ na karomī  
tī oramīti, tam silam, yaṃ vesabhojanakiccacariyānādi, tam  
vatam, jivitaṃ tī ājīvo, brahmacariyaṃ tī methunā vīatī,  
upatthānasāṃ tī etesaṃ silādinnaṃ anupatthānasāṃ Etehi  
evaṃ samsārasuddhī tī tāni sārato gahetvī tīhā tī attho

p 174 (fol  
ru, obv,  
last line  
but one) Ohiyanti eke tī sassato attā ca loko cā tī ohiyantar-  
hābhīnivesavasena avariyaṃti ekacce Atidhāyanti eke  
tī ekacce uccijjati vinassati attā ca loko<sup>1</sup> cā tī avatidhā-  
vanābhīnivesavasena atikkamanti

p 186 (fol  
na, obv,  
third line) Maggo c anekāyatanaṃ (sic<sup>1</sup>) pavutto tī atthataṃ  
sāmaṇanavasena anekehi kāriyehi maggo katthito, evaṃ  
sante kissa bhūtā hutvā ayaṃ janatī dīṣatthidutthiyo  
aggahesi tī vaditī

p 188 (fol  
papp, rev,  
fourth line  
from  
bottom) Dhammo ca kusalapakkhato tī tassa Satthuno  
dhammo ca kusalo anavajjo anavajjattī eva paṭipakkhehi  
iṅgādīhi kilesahi sabbatutthiyādehi apūkkhato

p 188 (fol  
1th, obv,  
first line) Nī upadāho tī iṅgaparilāhādīhi anupadāho

p 189 (fol  
nāh, obv,  
fifth line) Maggassa hi —

Maggo pantho patho paṇṇo añjasam vaṭumāyanam  
nāvā uttarasetu ca kullo ca bhūsisangamo tī

p 189 (fol  
nāh, rev,  
third line  
from  
bottom) Evaṃ duvidham pi sāsanaapaṭṭhānam nānāsuttapadāni  
udāharantena vibhajitvā idāni samkilesabhāgiyādīhi sam-  
sandetvā dassetum puna Lokiyam suttaṃ tī ādi āraddham

<sup>1</sup> lokā.

Evam lokiyatikassa samkilasabhāgiyādīhi catūhi padehi <sup>p 189 (fol 1</sup>  
 samsandānam dassetiā minā nāyena sesatikānam sesapa <sup>ol r, second</sup>  
 dānañ ca samsandānam suvīññeyyan ti tam anuddharitvā <sup>line)</sup>  
 samkilasabhāgiyādīhi sammatikkamanāna dassetum Vā-  
 sanābhāgiyam suttan ti idi vuttam

Idāni tikapadeh' eva samsandetiā dassetum Lokuttara <sup>p 189 (fol</sup>  
 ti ādi vuttam <sup>ti, obv, last</sup>  
<sup>line)</sup>

Yo sotāpanno hutvā ekam eva ittabhīvam janetiā ara- <sup>p 189 (fol</sup>  
 hattam pāpunāti, ayam ekabījī nāma \* so ekam yeva <sup>ti, rev, first</sup>  
 mānusakam bhavam nibbattitvā dukkhass' antam karoti, <sup>line)</sup>  
 ayam vuccati puggalo ekabījī ti Yo pana die va tīm  
 vā kulāni sandhāritvā samsaritvā dukkhass' antam karoti,  
 ayam kolamkolo nāma Yo pana satta bhava sam-  
 saritvā dukkhass' antam karoti, ayam sattakkhattupa-  
 rāmo nāma Yo saddham dhamam katvā sotāpatti-  
 maggam nibbatteti, so maggakkhine saddhānusarī nāma  
 hoti Yo pana paññam dhamam katvā sotāpattimaggam  
 nibbatteti, so maggakkhine dhammānusarī nāma

Yo Avihādisu tattha tattha āyuvemajjham apatīvā pari <sup>p 190 (fol</sup>  
 nibbāyati, ayam antāpārinibbāyī, yo pana āyuve- <sup>ti, rev,</sup>  
 majjham atikkamitvā arahattam pāpunāti, ayam upahacca- <sup>third line)</sup>  
 parinibbāyī, tathā Avihādisu upapanno asankhārena  
 appayogena arahattam adhigacchati, ayam asankhāra-  
 parinibbāyī, yo pana sasankhārena sampayogena ara-  
 hattam adhigacchati, ayam sasankhāraparinibbāyī,  
 uddham upaiupari Brahmaloce upapatti soto etassā ti  
 uddhamso, patisandhvasena akantthe gacchati ti  
 akantthagāmi .

ubho hi bhāgehi rūpakīya-nīmakāyasankhātato <sup>p 190 (fol</sup>  
 ubhato bhāgato vimuttattā ubhatobhāgavimutto nāma <sup>ti, obv, third</sup>  
 Samāsisinā ti ettha tividho samāsisi nīyāpathasamāsisi, <sup>line)</sup>  
 10gasamāsisi, jīvitasamāsisi ti Tattha yo thānādisu nīyā-  
 pathesu yen' eva nīyāpathena samannāgato hutvā vipassa-  
 nam ārabhi, ten' eva nīyāpathena arahattam patvā



parimibhāyati, ayam piyāpathasamāsīti itīma. Yo pana ekam iogam piyāti anto ioge eva vipassanam paṭṭhapetvā arahattam pativā ten' eva iogena parimibhāyati, ayam iogasamāsīti nama Palibodhisīsam tanhā, bandhanasīsam māno, parimāsasīsam diṭṭhi, vikkhepasīsam uddhaccam, kilesasīsam avijjā, adhimokkhasīsam siddhī, puggahāsīsam vijyam, upaṭṭhānasīsam satī, avikkhepasīsam samādhī, dassamasīsam paññā, pavattasīsam jīvitindriyam, gocarāsīsam vimokkho, sukkhāsīsam mūdhō ti tejasasu sisesu kilesasīsam avijjam arahattamaggo paṇiyādiyati, pavattasīsam jīvitindriyam cuticittam paṇiyādiyati. Tattha avijjā paṇiyādīyakam cittam jīvitindriyam paṇiyatīti na sakkoti, jīvitindriyapaṇiyādīyakam avijjam paṇiyatīti na sakkoti. Aññam avijjapaṇiyādīyakam cittam, aññam jīvitindriyapaṇiyādīyakam. Yassa c'etam sisadāyam samam paṇiyādānam gacchati, so jīvitasamāsīti nāma. Kīṭham paṇ' idam samam hoti ti? Vīrasamatāya. Yasmin hi vāc magga-vuṭṭhānam hoti, sotāpattimagge pañca paccavekkhanāni, sakādagāmiyamagge pañca, anāgāmiyamagge pañca, arahattamagge cūttarī ti ekūnavasatīme paccavekkhanāni patitthīya bhavaṅgam otaṇṭi parimibhāyati imāya vīrasamatāya idam ubhayaśīsupaṇiyādīnam pi samam hoti nāma. Tenāyam puggalo jīvitasamāsīti ti vuccati.

p 191 (fol 11 rev, third line from bottom) Samudayo kilesū ti ettha samudayo ti otena samudaya-pakkhuyā vuttā, kilesū ti ca kilesavanto sampalīṭṭhā ti attho

p 192 (fol 11, obv, second line) Ettha ca yathā samkilesabhāgiyādīnam añnamaññam samsaggato anekavidho paṭṭhānabhedo icchito, evam lokajōsattādhiṭṭhānūdi samsaggato pi anekavidho paṭṭhānabhedo sambhavati. Pāliyam pana ubhavatthī pi ekadesadassana-vasena āgatattā nayadassanan ti veditabbam. Sakka hi minā nayena viññunā te middhāretun ti. Yathā ca sampalīkilesabhāgiyādīnam lokiyādīnā ca viṣum viṣum saggabheda-vasena ayam paṭṭhānabhedo anekavidho labbhati, evam ubhayesaṃ pi samsaggavasena ayam nayo yathā aham

labbhate 'va labbhati hi lokikam suttam kiñci samkilesa-  
bhāgyam kiñci āsanābhāgyam Tathā lokuttaram suttam  
kiñci nibbedhabhāgyam kiñci sekhabhāgyam ti Sesesu pi  
ce' eva nayo Evam solasavidhe patthāne atthavīsatividham  
patthānam pakkhipitvā atthavīsatividhe ca patthāne sola-  
savidham pakkhipitvā yathāham dukatākidibhedena sam-  
bhavato patthānavibhāgo veditabbo So ca llo tisu  
pitakesu labbhamānassa suttapadissa vīseṇa Yasmā paṇi  
tāni tāni suttapadāni udāharanavasena maddhāretvā imasmim  
atthe vitthārayamāne atipapañco hoti Atthānāka ca Netti-  
samvannanī, sakkī ca iminī nayena viññūnā ayaṃ attho  
viññūtum, tasmā na tam vitthārayamhī 'Ten' eva hi  
pāṇyam aññamaññasamaggavaṣeṇa patthānavibhāgo eka  
desen' eva dassito, na nippadesāto ti Ettāvātā ca

Hārena ye ca patthāne suvidūnam vimucchayam  
vibhajanto navaṅgassa sīsanass' atthavannanam (1)

Nettipakāraṇam dhūo gumbhūram nīpunaṃ ca vāṇa  
adesajī mahāthēro Mahākaccāyino vāso (2)

Saddhimmāvatīratthāne patthāne Nāgāsiṃhaya  
Dhammāsokamahāājā-vihāre vasatā mayā (3)

Ciattitattatham yūtasā ādaddhā atthavannanā  
udāharanasuttānam lakkhanānā ca sabbaso (4)

Attham pakāsayanti sū mākulavimucchayā  
samattā sattavīsāya pāṇyā bhānavānato (5)

Iti tam saṅkharontena yā tam adhiḡatam mayā  
puññam tīssānubhāvenā lokanāthissa sāsanam (6)

Ogāhetvā vusuddhāya silādīpatipattiyā  
sabbe pi dehino hontu vimuttasabbhāgino (7)

Ciāram titthatu lokasmim sammāsambuddhasāsanam  
tasim saggāravā nīccam hontu sabbe pi pāṇino (8)

Sammā vassatu kālāna devo pi jagatippatī  
saddhammanīato lokam dhammen' eva pasāsātū ti (9)

Badaratitthavīhāre vāsīnā ācāriyā Dhammapālena katā  
Nettipakāraṇissa atthasamvannanā samattā ti

<sup>1</sup> See S. Beal, Buddhist Records, II, p. 233, n. 181

## APPENDIX I

Dhammapāli's Excursion on the Hīmasampāra section

*Manopubbangamā dhammā manoseṭṭhā manomayā  
manasā ce pasannena bhāsati vā karoti vā  
tato nam sukham unveti chayā ca anupāyini ti*

(Dhp v 2)

1 Tattha katvāno desanā hīmasampāto?

Manopubbangamā dhammā ti mano ti khindhāvavattānena viññānakkhandham deseti, āyatanavavattānena manāyatanam, dhātuvavattānena viññānadhātum, indriyavattānena manindriyam

Katame dhammā pubbangamā?

Cha dhammā pubbaṅgamā kusalanam kusalamūlāni, akusalanam akusalamūlāni

*Sādhupatikkānam adhipati, subbucittuppadānam indriyāni*

Api ca imasmiṃ sutte mano adhippeto Yathā balaggassa iṅgā pubbaṅgamo, evaṃ eva<sup>\*</sup> dhammānam mano pubbaṅgamo

Tattha tividheṇa mano pubbaṅgamo nekkhamachandena, abyāpādachandena, avihimsachandena

Tattha alobhassa nekkhamachandena mano pubbaṅgamam, adosassa abyāpādachandena mano pubbaṅgamam, amohassa avihimsachandena mano pubbaṅgamam

Manoseṭṭhā ti mano tesam dhammānam seṭṭham viṣiṭṭham uttamam pavāsam mūlam pamukham pāmokkham Tena vuccati manoseṭṭhā ti. Manomayā ti manena katā manena nimmita manena nibbittā, mano tesam paccayo Tena vuccati manomayā ti

<sup>\*</sup> evam.

Te pīna dhammā chandassamudānitā anūtilasankappasamuttāhānā phassasamodhānā vadanakkhandho saññikkhandho sankhūakkhandho

Manasā ce pavannevā ti yā saddhī saddahantī okappantī abhiṭṭhāsi sādō iti Iminā pāsādena upeto samūpeto upagato samupagato sampanno samannāgato Tena vuccati pavannevī ti

Idam manokammam bhāsati vī ti vacikammam kaṭoti vā ti kāyakammam, iti dāsa kusalakammāpathā dāsitā. Tato ti dasavidhassa kusalakammassa katattā upacittatī Nan ta yo so katapuñño katakusalo katabhinuttāno, tam puggalam Sukham ti duvidham sukham kīyikam cetavīka ca. Anveti ti anugacchati

Idh' assu puriso appahīnānusaṃyo samyojanīyesu dhammesu assādam anupussati So samyojanīyesu dhammesu assādam anupassanto yathāditttham yathasutam sampattibhavam pattheti Icc assa avijjā ca bhavatanhā ca anubaddhā honti So yathāditttham yathasutam sampattibhavam patthento pasādanīyavattthussam cittam pasudeti saddahati okappeti So pasannacitto tūridham puññakīyavatttham anutittthati dānamayam, sīlamayam, kāyena vācāya bhāvanāmayam manasā So tassa upakam paccanubhoti dittthe 'vī dhamme upapajje vā apare vā pariṇāye Iti kho pur' assu avijjā-paccayā samkhāyā, samkhārapaccayā viññānam, viññānapaccayā nāmarūpam, nāmarūpupaccayā salāyutanam, salāyatanapaccayā sukkhavedanīyo phasso, phassapaccayā vedanā ti

Evam santam tam sukham anveti

Tass' evam vedanāya aparūparāya parivattamānāya uppapajati tanhā, tanhāpaccayā upādānam | pa | samudayo hotī ti

Tattha yaṃ mano ye ca manopubhangamā dhammā yañ ca sukham, ime vuccanti pañcakkhandhī Te dukkhasaccam Tesam purimakkāṇānabhiūtī avijjī bhavatanhā ca samudayasaccam

Tesam pariññīya pabānāya Bhagavā dhammam deseti, dukkhasa pariññāya samudayasassa pabānāya

Yena pariṇānāti, yena pajahati, ayam maggo, jattha ca maggo pavattati, ayam mūḍho Imāni cattāni saccāni

Evam āyatānadhātu-ānīyamukhena pī mūḍhāretabbāni

Tattha samudhiyena assādo, dukkhena idinayo, magga-  
nūodhelo nissaranam

Sukhassa anayo phalam, manasī pasannena kiyavaci-  
samihī upāyo, manopubbangamattā dhammānāṃ attano  
sukhikāmenī pasannena manasā vicikāmmam kāyikāmmāṇi  
ca pavattetabban ti ayaṃ Bhūgato īnatti

Ayaṃ desanā-hārasampāto

2 Tattha katamo veyo hārasampāto?

Mananato ārammanavijñānato mano

Manānilakkhipe sampajuttesu ādipaccakāraṇto pubba-  
gamo

Itthivāto nissatta nujjivāṭṭhenī dhammā

Gāmesu gāmaṇi vija padhīnāṭṭhenī mano seṭṭho

Etesaṇ ti manoseṭṭhā sahaṇātādīpaccakābhūtenī manasā  
nibbatti ti manomayā

Akālussīto ārammanassa okappanato ca pasannena,  
vacīnāṭṭavipphāro tathā sādiyanato ca bhāsati, copana  
kiyavipphāro tathā sādiyanato ca kaoti

Tathā pasutattā anāññattā ca tato ti vuttam

Sukhanato sītabhāvato itthabhāvato ca sukhaṇ ti vuttam

Katūpacitittī avipakkavipakattā ca mīti ti vuttam

Kūanāyattavuttito asamkantito ca chāyā va anupāyini  
ti vuttam

Ayaṃ anupadavivato veyo hārasampāto

3 Tattha katamo jutti-hārasampāto?

Manassa dhammānaṃ ādhipaccayo gato pubbangamatī  
yujjati Tīto esa tesam manassa anuvattanato dhammā  
naṃ manoseṭṭhata yujjati Sahajātādīpaccakārasena ma-  
nasā nibbattattā dhammānaṃ manomayatā yujjati Manasā  
pasannena samutṭhānānaṃ kāyavacikāmmānaṃ kusalabhāvo  
yujjati Yena kusalakāmmam upacitam, tam chāyā vija  
sukhaṃ auveti ti yujjati

Ayaṃ jutti hārasampāto

4 Tattha katamo padaṭṭhāno hārasampāto?

Mano manopavacānānaṃ padaṭṭhānaṃ, manopubbangama  
dhammā sabbassa kusalapakkhassa padaṭṭhānaṃ, bhāsati  
ti sammāvicā, kaoti ti sammākammanato, te sammā-ājivassa  
padaṭṭhānaṃ, sammā-ājivo sammā-āyāmassa padaṭṭhānaṃ,

so sammāsītiyā padaṭṭhīnam, manasī pasannenī ti ettha pasādo saddhīndriyam, tūṃ silassī padaṭṭhīnam, silam samādhissī padaṭṭhīnam, samādhī puññāyā ti jāva vimutti-  
ññadassanā vojetabbam

Ayam padaṭṭhāno hīrasampāto

5 Tatttha katamo lakkhaṇo-hīrasampāto?

Manopubbangamā dhammā ti manopubbangamatā, va-  
carenā dhammānam chandapubbangamatī pi viññāpūbban-  
gamatā pi vimamsīpubbangamatā pi vuttī hoti

Adhīpateyyalakkhīne chindādīnam mānasā ekalakkha-  
nattā . Pathī neso upasaddhī pubbangamatā pi vuttī hoti

Indriyalakkhīnena saddhādīnam manasā ekalakkhanattī

Manasā ce pasannenā ti yathī manassā pasādisu unnā-  
gamo tam samuṭṭhānīnam kīyavacikammīnam anavaj-  
jibhāvalakkhīnam, evaṃ cittaśā satī ādisamannāgamo pi  
nesam anavajjibhīvalakkhīnam vimsomanasikīrasamuṭṭhā-  
nabhāvena ekalakkhanattā

Sukham anveti ti sukhīnugamānāvācanenā sukhassā pac-  
cāyabhūtānam manūpiyūpīdīnam anugamo vutto hoti  
Tesam pi kammāpaccāyatāya ekalakkhanattī ti

Ayam lakkhaṇo hīrasampāto

6 Tatttha katamo catubhūto-hīrasampāto?

Manopubbangamā ti idha

Mano ti ādīnam padānam nibbācanam mūttam

Tam padaṭṭhanīddesavasena vedittabbam . padaṭṭho ce  
vuttanāyena suvīññeyyo 'va

Ye sukhēnī atthikā, tehi pasānena mānasā kīyavaci-  
manokammāni pavattetabbānī ti ayam ettha Bhagavato  
adhippāyo

Puññekāyāyā aññesam pi pubbangamā hutvā tatttha  
tesam sammā-upanētiāo, imasā desanāya nidānam Cha-  
dvāīādhipatīyā cittaṇupavattīno dhammā Cittaśā eka-  
dhammassa sabbe 'va vasam anīgū ti evaṃ ādisamāni-  
yanenā imasā desanāya samsandhā desanīnusandhī  
Padānusandhāyo pana suvīññeyyā 'vā ti

Ayam catubhūto hīrasampāto

7 Tatttha katamo vutto-hīrasampāto?

Manopubbangamā dhammā ti

Tattha jāni tmi kusalamūlīm, tāni atthannam sammattā-  
nam hetu Ye sammattī ayam atthangiko maggo, yam  
mano sahanīmaiūpam, idam dukkham, asamucchinnā puri-  
muppanna ariyā bhavatanhā, ayam sūmudīyo, vāttha  
tesam pahānē, ayam mūdhho ti imāni cittāni saccāni

Ayam āvatto hārasampāto

8 Tattha katamo vibhatti hārasampāto?

Manopubbangamā dhammī, — mīnasā ce pasannena, —  
tato nam sukhāni anveti ti

Na yidam vāthūtatavasenī gahetabbam

Yo hi samane<sup>1</sup> vī bhikkhūne vā pūritipātīmhi micchā-  
ditthike micchāpīpanne sakam cittam pasādeti, pasannena  
ca cittaena abhūtagunābhūtthavanvīsenā bhāsati vā vipaccā-  
kāram vāssa yam karoti, na tito nam sukhāni anveti,  
dukkham eva pana na tam tato cakkhūm va vāhato padam  
anveti Itihī<sup>2</sup> idam vibhijjabyākāramiyam Yam manasa  
ce pasannena bhāsati vā karoti vī, tūi co vacikammam  
kāyakammañ ca sukhavedaniyam ti Tam kissa hetu?  
Sammaggatehi sukhavedaniyam, micchāgatehi dukkhaveda-  
niyam ti

Katham pañiyam pasādo datthibbo?

Nīyam pasādo, pasādapaṭiūpako pana micchādhmakkho  
ti vadāmi

Ayam vibhatti-hārasampāto

9 Tattha katamo puratto hārasampāto?

Manopubbangamā ti ādi

Yam manasā paduṭṭhena bhāsati va karoti, dukkhama-  
nasānugāmi Idam hi suttam etassa upapāṭipakkho

Ayam puratto hārasampāto

10 Tattha katamo vevacano-hārasampāto?

Manopubbangamā ti

Mano cittaṃ manāyatīnam manindriyam manoviññānam  
manoviññānadhātū ti pañiyāyavacanam

Pubbangamā pūie cāmo ti pañiyāyavacanam

Dhammā attābhāvā<sup>2</sup> ti pañiyāyavacanam

Settham patthānam pavāsan ti pañiyāyavacanam

<sup>1</sup> it°

<sup>2</sup> attābhāvā

Manomayā manonibbattā manosambhūtī ti paṇiyāyavacanānam

Paṣānnena saddahantena okappentena ti paṇiyāyavacanānam

Sukham sātāma vedayitvā ti paṇiyāyavacanānam

Anveti anugacchati anubandhati ti paṇiyāyavacanānam

Ayam vevacano-hārasampāto

11 Tattha katamo paññatti-hārasampāto?

Manopubbaṅgamā ti

Ayam manaso kiccapaññatti

• Dhammā ti sabhāvapaññatti, kusalakamma-pathapaññatti

Manosetthā ti padhānapaññatti

Manomayī ti saṃvṛtapaññatti

Paṣānnena ti saddhūndiyyena samannāgatapaññatti, asaddhūyassa paṭikkhepapaññatti

Bhāsati vā karoti vā ti sammāvedā-sammākimmanānānam nikkhepapaññatti

Tīto nam sukhāma anveti ti kammassa phalānubandhapaññatti, kṛtsā vṛtsāpaññatti ti

Ayam paññatti-hārasampāto

12 Tattha katamo otuano-hārasampāto?

Mano ti viññānakkhandho, dhammā ti vedanā-saññāsaṅkhārakkhandhā, bhāsati vā karoti vā ti kāyavacīvaññattiyō, tāsāma nissayo cattāro mahābhūtā ti rūpakkhandho ti

Ayam khandhehi otāna

Mano ti abhisankhāraviññānaṃ ti manogahaneṇa vijjāpaccayā saṅkhārā gahitā ti saṅkhārapaccayā viññānaṃ, samudayo hoti ti

Ayam paticecasamuppādena otāna

Ayam otāno-hārasampāto

13 Tattha katamo soddhano hārasampāto?

Mūlo ti ārambho<sup>1</sup> neva padasuddhiṃ na ārambhasuddhiṃ<sup>2</sup>

Manopubbaṅgamā ti padasuddhiṃ na ārambhasuddhiṃ<sup>2</sup>

Tathā dhammā ti yāva sukhāma ti padasuddhiṃ, na ārambhasuddhiṃ<sup>2</sup>

<sup>1</sup> ārambho

<sup>2</sup> ārambha<sup>o</sup>



Sukham anveti ti pāna padasuddhi c'eva ti ambhasuddhi  
cā ti

Ayam sodhino hīnasampāto

14 Tattha katamo adhiṭṭhāno hīnasampāto?

Manopubbapigamī dhammā manoseṭṭhā manomayā ti  
ekattam

Manasī ce pasannenī ti vemattitī

Tathā manasā ce pasinnenā ti ekattim

Bhāsati vī karoti vā ti vemattatā

Tathā manasā ce pasinnenī ti ekattitā

So pasīdo duvidho vyhattaṇ ci byāpādavikkhambhanato  
bahiddhā ci okappanato

Tathā sampattibhavaahetubhūto pi vaddhetubhūto vā  
ti ayam vemattatā

Tayidam suttam dvīhi ākūḍeli adhiṭṭhātābbim hetunā  
ca yo pasannamāniso, vipīkeni ca yo sukhavedamyo ti

Ayam adhiṭṭhino-hīnasampāto

15 Tattha katamo paṇikkhīno hīnasampāto?

Manopubbangamā ti

Ettha mano ti kusala viññānam Tassa hīnasampayut  
tassa alokho adoso amoho ti tayo sampayuttā hetū, hīna-  
vippayuttaṣṣa alokho adoso ti dve sampayuttā hetū  
Sabbesaṃ avisesena jonisomanasikīto hetu, cattāri sam-  
patticakkāmi paccayo

Tathā saddhammasāvanam tassa ca dānūdivāseṇa pa-  
vattamānassa deyyadhammīdayo dhammā ti cettha veda-  
nādinam itthānammanādayo

Tathā phasso viññānassa vedanādayo pasīdassa saddheya  
yavatthukusalābhīsamkhāro vipīkasukhassa paccayo ti

Ayam paṇikkhīno-hīnasampāto

16 Tattha katamo samāyopano hīnasampāto?

Manopubbangamā dhammī ti

Mano ti puññacittam Tam tividham dānamayam,  
silamayam, bhāvanāmayam ti

Tattha dānamayassa alokho padaṭṭhānam, silamayassa

ti āabbha°

adoso padaṭṭhānam, bhāvanāmayassa amoho padaṭṭhānam  
Sabbesaṃ abhippasādo padaṭṭhānam

*Saddhūyāto upasankhamati upasankhamanto payyupāsati ti  
suttam vitthāsetabbam*

Kusalacittam sukhassa iṭṭhavipākassa padaṭṭhānam, yoniso manasikāro kusalassa cittassa padaṭṭhānam, yoniso hi manasikaronto kusalacittam adhiṭṭhāti kusalacittam bhāveti So anuppannānam vipākānam akusalānam dhammānam anuppadāya chandaṃ janeti, uppannānam kusalānam dhammānam | pa | padaṭṭhāti Tass' evaṃ catūsu sammappadhānesu bhāviyamānesu cattāro satipaṭṭhānā yāva ariyo atṭhangiko maggo bhāvanāpūripūrim gacchati ti

Ayaṃ bhāvanāya samālopanā

Sati ca bhāvanāya pahānañ ca siddham evā ti

Ayaṃ samālopano hīnasampāto

Tathā

*Dadato puññaṃ pavaddhati samyamato veram na cīyati  
kusalo ca jahāti pāpakam rāgadosamohakkhayā sa nibbuto ti*  
(M P S p 48, Ud p 85)

Tattha dadato puññaṃ pavaddhati ti dānamayam puññaṃ kīyavatthu vuttam Samyamato veram na cīyati ti silamayapūñṇakīyavatthu vuttam Kusalo ca jahāti pāpakam ti lobhassa ca dosassa ca mohassa ca pahānāya Tena bhāvanāmayam puñṇakīyavatthu vuttam Rāgadosamohakkhayā sa nibbuto ti anupādā paṇimbbānam āha

Dadato puññaṃ pavaddhati ti alobho kusalamūlam Samyamato veram na cīyati ti adoso kusalamūlam Kusalo ca jahāti pāpakam ti amoho kusalamūlam Rāgadosamohakkhayā sa nibbuto ti tesam nissaraṇam vuttam

Dadato puññaṃ pavaddhati ti silakkhandhassa padaṭṭhānam Samyamato veram na cīyati ti samādhikkhandhassa padaṭṭhānam Kusalo ca jahāti pāpakam ti paññakkhandhassa vimuttikkhandhassa padaṭṭhānam

Dāneṇa olūkānam kilesānaṃ pahānam, silena majjhimanānaṃ, paññāna sukhumānaṃ

Rāgadosamohakkhayā sa nibbuto ti katāvibhūnim dassati

Dadato puññam | pi | jahāti pāpakam ti sekhabbhūmi dassita Rāgadosamohakkhayā sa nibbuto ti aggaphalam vuttam

Tathā dadato puññam | pa | na eiyati ti lokiyakusalanulam vuttam Kusalo ca jahāti pāpakam ti lokuttarikusalamūlam vuttam Rāgadosamohikkhiyā sa nibbuto ti lokuttarassa kusalamūlassa phalam vuttam

Dadato | pa | na eiyati ti puthujjanabhūmi dassitā Kusalo ca jahāti pāpakam ti sekhabbhūmi dassitā Rāgadosamohikkhiyā sa nibbuto ti asekhabbhūmi dassitā

Dadato | pi | na eiyati ti saggaḡāmmupāpādi vuttā Kusalo ca jahāti pāpakam ti sekhammutti Rāgadosamohakkhayā sa nibbuto asekhavimutti vuttā

Dadato | pa | na eiyati ti dānakatham, sīlakatham, sagga-katham, lokiyānam dhummānam desanānam āha Kusalo ca jahāti pāpakam ti loke ādinnanupissanāya saddhim sīmulakkamsikam dhammadesanānam āha Rāgadosamohakkhayā sa nibbuto ti tassa desanāya phalam āha

Dadato puññam pavaddhati ti dhammadānam āmāsaḍḍamāñ ca vadati Saṇḍamato veram na eiyati ti pānātipātā veramanyū sattānam abhayaḍḍanam vadati Evam sabbāni pi sikkhāpadāni vitthāretabbhāni Tena ca silasaṇḍamena sīle patitthito cittam saṇḍameti, tassa samatho pāpūpūm gacchati Eso samathe thito vipassanākosallayogato kusalo ca jahāti pāpakam, rāgam jahāti dosam jahāti moham jahāti ariyamaggena sabbe pi pāpāke akusale dhamme jahāti Evam paṭipanno ca rāgadosamohakkhayā sa nibbuto ti rāgādinam paṭikkhayā dve pi vimuttiyo adhiḡacchati ti Ayam suttaniddeso

1 Tattha kīṭamo desanā-hārasampūto?

Imasmiṃ sutte kim desitam?

Dve sugatiyo devā ca manussa ca, dībhā ca pañca kāmaguṇā mānusakā ca pañca kāmaguṇā, dībhā ca pañcupādānakkhandhā mānusakā ca pañcupādānakkhandhā

Idam vuccati dukkham ariyaccam

Tattha kāṇanabhāvena puṇṇa puṇṇamippannā tanhī samudayo ariyaccan ti assādo ca ādmano, sabbassa puṇṇehi dvīhi padēhi maddeso

Dadato | pa | na ciyati ti kusalo ca jahāti pāpakan ti maggo vutto Rāgadosamohakkhayī sa nibbuto ti dve nibbānadhātuyo si-upadisesā ca anupadisesā ca Idam missaiaṇam, phulādini pana yathārahaṇa veditabbāni

Ayam desanā-hārasampāto

2 Vicayo ti

Dadato puññaṃ pavaddati<sup>1</sup> ti iminā pathameṇa padena tividham pi dānamayaṃ silamayam bhāvanāmayam puñña-kīṭṭhayaṃ vuttam Dasavidhassa pi deyyadharmassa paṇi-ccāgo vutto Tathā chubbidhassa pi rūpādī ārammanassa

Samyamato veram na ciyati ti dutiyena padena veīa asapaṭṭā abyāpādī ca paḥpadā vuttā

Kusalo ca jahāti pāpakan ti tatiyena padena nānuppādo aññānaṇmodho sabbo pi ariyo-aṭṭhangiko maggo sabbe pi bodhipakkhiyā dhamma vuttā

Rāgadosamohakkhayī sa nibbuto ti rāgakkhayena rāga-

viṅgi cetovimutti, mohakkhayena aviyaṇnāgā paññāvi-  
mutti vuttā ti

Ayam vicaya-hārasampāto

3 Yutti ti

Dīne tīto ubhayaṃ paṇipūreti macchariyappahānaṃ ca puññābhisaṇḍaṇṇā cā ti atthe sī yutti

Silasamyane tīto ubhayaṃ paṇipūreti upacārasamādhim uppanāsamādhim cā ti atthe sā yutti

Pīpake dhamme pajahanto dukkham paṇjānāti nirodham<sup>2</sup> sacchikaroti maggam bhāveti ti atthe sā yutti

Rāgadosamoheso sabbaso paṇikkhineṣu anupadisesāya nibbānadhātuyi paṇimabbāyati ti atthe sā yutti ti

Ayam yutti-hārasampāto

4 Padaṭṭhānaṃ ti

Dadato puññaṃ pavaddhati ti cāgādhutthānaṃ pada-ṭṭhānaṃ, samyamato veram na ciyati ti saccādhutthānaṃ padaṭṭhānaṃ, kusalo ca jahāti ti pāpakan ti paññādhutthā-  
naṃ padaṭṭhānaṃ, rāgadosamohakkhayā sa nibbuto ti upasamādhutthānaṃ padaṭṭhānaṃ ti

Ayam padaṭṭhāno-hārasampāto

<sup>1</sup> vaddhati

## 5 Lakkhano ti

Dadato ti etena peyyavajjam atthiceruṇṇam samānattatī  
 ca dassitā ti veditabbū Sangahavattihubbhāvena ekalakka-  
 nattā Samyamato ti etena khanti-mettā-avīhimsā-anudda-  
 yādayo dassitā ti veditabbū Veṇuppiḍḍanālakka-  
 natta ekalakkanattā Veṇam na cīyati ti etena hūṇottappa-  
 apicchatā-santutthi-īdayo dassitī Veṇavaddhanena eka-  
 lakkanattā Tathā alinikānottappādayo anuyyhetabbabbhā-  
 vena ekalakkanattī Kusalo ti etena kosalladīpanēna  
 sammāsankappīdayo dassitā Maggangadībhīvena eka-  
 lakkanattā Jhātī pāpakān ti etena paṇṇābhīsamayā-  
 dayo pi dassitā Abhisamayalakkanena ekalakkanattā  
 Rāgadosamohakkhayā ti etena avasitthakilesādnam pi  
 khayā dassitā Khetabbabhāvena ekalakkanattā ti

Ayam lakkhano

## 6 Catubyūho ti

Dadato ti gūthiyam Bhagavato ko adhippāyo?

Ye mahābhogataṃ patthayissanti, te dānam dassanti  
 dāhddiyam pahīnāya Ye aveṇatam icchanti, te pañca  
 veṇāni pajahissanti Ye kusaladhammehi chandikamā, te  
 atthangikam maggam bhivessanti Ye nibbīyitukamā, te  
 rāgadosamoham jahissanti ti

Ayam ettha Bhagavato adhippāyo

Evam nibbacananidānasandhāyo vattabbī ti

Ayam catubyūho

## 7 Āvatto ti

Yañ ca adadato macchanīyam yañ ca asamyamato veṇam  
 yañ ca akusalassa pāpassa appahānam, ayam paṭipakkha-  
 middesena samudayo Tassa alobhena ca adosena ca amo-  
 hena ca dānādīhi pahānam, māni tīni kusalamūlīni Tesam  
 paccayo ettha sammattāni, yam maggo Yo rāgadosa-  
 mohānam khayō, ayam mūdhō ti

Ayam āvatto

## 8 Vibhatti ti

Dadato puññam pavaddati ti.

Ekamsena yo bhayaṇetu deti, rāgaṇetu deti, āmisañ-  
 cikkaṇetu deti, na tassa puññam vaddhati Yañ ca

dāṇḍadīnaṃ satthadānaṃ paravihetthanattham<sup>1</sup>, apuññaṃ  
assa pavaddhati Yam pana kusaleṇa cittaṇṇaṃ anukampanto  
vā apucchāyamaṇo vā annaṃ deti pānaṃ vattham yānaṃ  
mālaṃ gandhaṃ vilepanaṃ seyyivasathaṃ padipeyyaṃ  
deti sabbasattinaṃ vā abhayaḍḍinaṃ deti, mettacitto hi  
tajjhāsayaṃ nissuṇṇasaññi dhammaṃ deseti

Samyamato veṇaṃ na cīyati ti

Ḍhamsena bhayūparatassa cīyati Kim kāraṇam?

Yam asamaṭṭho Bhayūparato dīṭṭhadhammikaṃsa bhā-  
yati 'mā maṃ iṭṭho gahetvā hattharū vī chindeyyum,  
jīvaṇṭaṃ pi sūle uttaseyyum' ti Tena samyamena veṇaṃ  
na cīyati Yo pana evaṃ samāno veṇaṃ na cīyati, yo  
pana evaṃ samīdiyati, pānātipīṭassa pāpako vipīko dīṭṭhe  
c'eva dhamme abhisaṃparāye ca, evaṃ sabbassa akusalassa,  
so tato ārammaṇi Iminā samyamena veṇaṃ na cīyati  
Samyamo nāma sīlaṃ Tam catubbidham cetanāsīlaṃ  
cetasīkaṃ sīlaṃ, samvāso sīlaṃ, avatikkamo sīlaṃ ti

Kusalo ca jahāti pāpakaṃ ti pāpikaṃ ti pāpikāyāṃti sattaṃsa  
bodhipakkhiyā dhammā vattabbī ti

Ayam vibhatti

9 Parivattano ti

Dadato puññaṃ pavaddhati, adadato pi puññaṃ pa-  
vaddhati, na dānamayikaṃ

Samyamato veṇaṃ na cīyati, asamyamato pi veṇaṃ na  
cīyati, dānena paṭisankhānabalena bhāvanābalena

Kusalo ca jahāti pāpakaṃ, akusalo pana na jahāti

Rāgadosamohakkhayā sa mibbuto, tesāṃ aparikkhayā  
n'atthi mibbuti ti

Ayam parivattano

10 Vevacano ti

Dadato puññaṃ pavaddhati, pariccāgato kusalaṃ upa-  
cīyati, anumodato pi puññaṃ pavaddhati, cittaṃpasādato pi  
veyyāvaccakīyāya pi, samyamato pi sīlasamvāso soṇacca-  
to<sup>2</sup>, veṇaṃ na cīyati, pāpam na vaddhati, akusalaṃ na

<sup>1</sup> °vihedhanattham.

<sup>2</sup> soṇajjato

vaddhati, kusalo pandito nipuno medhāvī parikkhiko, jahitī  
samuccchinditī samugghāṭeti

Ayam veccano

11 Pāṇāti tī

Dadato puññam pavaddhati tī lobhassa patimssagga-  
pāṇāti, alobhassa nikkheppāṇāti Samyamato veṭṭam  
na cīyati tī dosassa vikkhambhanapāṇāti, adosassa  
nikkheppāṇāti Kusalo ca jahitī pāpakam tī mohassa  
samugghāṭapāṇāti, amohassa bhīvanīpāṇāti, āgādo-  
samohassa pahānēpāṇāti, alobhadosaṃmohassa bhīvanī-  
pāṇāti Rāgadosamohakkhayā sa nibbuto tī kile ānam  
paṭipassaddhapāṇāti, nibbānassa sacchakkiyāpāṇāti tī

Ayam pāṇāti

12 Otivano

Dadato puññam pavaddhati tī dīnam nāma saddhādāhi  
indriyehi hoti tī

Ayam indriyehi otivanī

Samyamato veṭṭam na cīyati tī samyamo nīma silakkhan-  
dho tī

Ayam khandhehi otivanī

Kusalo ca jahitī pāpakam tī pīpahiṇam nīma tīhi  
vimokkhehi hoti Tesam upāyabhūtāni tīhi vimokkhamu-  
khāni tī.

Ayam vimokkhamukhehi otivanī

Rāgadosamohakkhayā sa nibbuto tī vimuttikkhandho

So ca dhammadhātu dhammāyatani cā tī

Ayam dhītūhi ca āyatanehi ca otivanā tī

Ayam otivano

13 Sodhano tī

Dadato tī idikā padasuddhi, no ārambhasuddhi<sup>1</sup>

Rāgadosamohakkhayā sa nibbuto tī ayam padasuddhi  
ca ārambhasuddhi cā tī

Ayam sodhano

14 Adhutthāno tī

Dadato tī ayam ekattatā Cāgo pañcago dhammadīnam

<sup>1</sup> ārabbhā° throughout

amisaḍāṇaṃ ibhayaḍāṇaṃ atthi dīṇāṃ itthūcetabbāṃ,  
ayaṃ vemattatā

Samyamo ti ayaṃ ekattatā Pāṇimokkhasamvāso sati-  
samvāso ti ayaṃ vemattatī

Kusalo ca jahāti pāpakaṇṭi ayaṃ ekattatā Śikkhāvaditthim  
pajahati vicikicchāṃ pajahati ti ādikā, ayaṃ vemattatī

Rāgadosamohakkhaya sa nibbuto ti ayaṃ ekattatā Sa-  
upādisesī nibbānadhātu anupādisesī nibbānadhātū ti ayaṃ  
vemattatā ti

Ayaṃ adhutthāno

15 Paṇikkhūso ti

Dīṇassa pamojyaṃ paccayo, alobho hetu Sīmāmaṣṣa  
lūottappādayo paccayo, yonisomanasikāro adoso ca hetu  
Pāpapaḥāṇassa samādhū yathābhūtināṇaḍassanāṇi ca pac-  
cayo, tisso anupissanī hetu Nibbutiyā maggasammāditthi  
hetu, sammāsaṅkappīdayo paccayo ti

Ayaṃ paṇikkhūso

16 Samātiopano-hārasampāto ti

Didiṭṭo puññaṃ pavatthi itthi ti dīṇamayaṃ puññakriyā-  
vatthu, tam silāsaṃ pudatthāṇaṃ Suppamato verāṃ na  
ciyati ti silamayaṃ puññakriyāvatthu, tam samādhissa  
padaṭṭhāṇaṃ Silena hi jhānena pi iṅgādikūleso na ciyati  
Ye pi 'ssa tappaccavī uppaṇṇeyyū, āsavavighātapaṇilāhā,  
te pi 'ssa na honti

Kusalo ca jahāti pāpakaṇṭi paṭinapariṇāṇātaṃ bhīva-  
nāmayāṃ puññakriyāvatthu

Rāgadosamohakkhaya sa nibbuto ti iṅgassa pi khaya  
dosassāpi khaya mohassāpi khaya

Tattā iṅgo ti yo iṅgo sārāgo cetaso sārājanā, lobho  
lubbhānā lubbhitattam abhiyjhā, lobho akusalamūlam  
Doso ti doso dussanā dussitattam byāpādo cetaso byā-  
pajanā, doso akusalamūlam Moho ti yaṃ aññāṇam  
adassanaṃ anabbisaṃmayo asambodho appativedho dummej-  
jham bhāyaṃ asampajāññaṃ, moho akusalamūlam

Iti mesam iṅgādīṇaṃ khayo mūdoḥo patinissaggo nibbuti  
nibbājanā pūmibbāṇaṃ sa-upādisesā nibbānadhātu anu-  
pādisesā nibbānadhātū ti

Ayaṃ samātiopano hārasampāto



## APPENDIX II

### Index of technical Terms and rare Words\*

[The numbers refer to the pages]

Akamāṭṭhagāmī*, 190 cp A IV, p 380	without failing), 56 cp Jāt II, p 91, 11
Akammaniyatā, 86, 108 cp Dh S 1156 1236	Akkhama (a + khama), 77
Akallatī, 86 cp Dh S 1156 1236	Akhandakāritā, 45
Akica (spotless) -, 55 cp, Mhv I, p 161, 7 (508), akācin, V V LV, 1	Agatī†, 31, 43, 44, 83, 84, 117
<i>Akissava</i> ‡, 132	Agatigamana† (t), 31, 54, 114, 115, 117, 118, 119, 121, 162
Akusala, 161, 183, 184, 191, 192	Aggaphala*, 15, 82
Akusalakammāpatha† (10), 13, 96, 160	Aggi (3), 126
Akusalapāṇiccāga, 50	Ankusa, 2, 4, 127
<i>Akusalamūla</i> * (3), 126	Angana*, 88
Akusalavittakka* (3), 18, 126	Acchariyī abbhutadhammā*, (4), 119, 120, 121, 122, 124, 125
Akusalasāññā* (3), 126	Ajjajāna (not tiar), 55 cp S IV, p 369
Akusalūpapaṇikkhā† or ōlapa- ṇikkhā, see p 276 n 2 (3), 126	<i>Ajjhārūhati</i> ‡, 173
Akkhara†, 4, 8, 9, 38	<i>Ajjholambati</i> , 179
Akkanavedhntā (shooting	Ajjhosāna, 23, 24, 27, 28, 41, 43 cp A II, p 10, Dh. S 1059 1136

\* Technical terms are marked by an asterisk, numbers in brackets indicate how many categories the term in question embraces — Words occurring in the quotations only are printed in italics

† Cf J P T S 1891—93, p 13

‡ Com *kissavū vucceti paññā, nippaṇṇāna ti altho*

‡ = *ajjhottharati* (Com)

Anñathatta, 22 cp S III,	Adhipateyyapaccayatā 80
p 37, It p 11	Adhippāya, 3, 23, 32, 33, 34
Anñātāvindiya, 15, 54, 60,	Adhimutti, 28 cp D I, p 2,
191 cp Dh S 553	Mil p 169
Anñindiya*, 15, 54, 60, 191	Anangana, 87,
cp Dh S 362 505	Anajjhācāra, 44
Atthamaka (= sotapattimag-	Anaññātāññassāmītindiya*,
gaṭṭha), 19, 49, 50 cp K V	15, 54, 60, 191 cp Dh S 296
p 243sq, 1 Mhv I, p 159, 8	Anattariya, 18
(502)	Anattasaññā*, 28
Ātthi (a + tthi), 88	Anabhyjñālu, 51 cp M I,
Atidhonacāri-, 129	p 17, It p 90 (abhi*)
Attabhāvattthu*, (4), 85	Anabhinandita*, 16
Ātakulamatha, 110	Anāgāmī, 189
Attanñutā*, 29, 80	Anāgāmiphalasacchikariyāya
Attasaññā*, 27	paṭipanni, 189
Atlasamāpamdhāna, 29, 50	Anāvarana(ñāna), 99
Attha* (sixfold), 5, 8, 9	Anāvaranañinadassana, 18
Atthakusala, 20, 33	cp Mil p 105
Atthapatisambhūda, 20	Anāvaṇi, 28
Atthasandhi, 38	Anāsava, 31
Atthe-ñāna*, 54	Anābhāra, 16
Adinnādāna*, 27	Aniccasaññā*, 27
Adosa*, 27	Animitta*, 25, 118, 119 cp.
Adhigama (fivefold), 91 cp	Dh S 506 535, Mil p 333
Mil p 133, 362, 388	Animittavimutta, 190
Adhiṭṭhāna, 1, 2, 4, 107	Animittavimokkhamukha*, 90,
Adhiṭṭhāna* (4), 119, 120, 121,	119, 123, 124, 126 cp Mil
122, 123, 124, 125	p 413
Adhipaṇṇāsikkhā, 54, 191	Amiyata*, 49, 96 cp Dh S 1030
Adhipateyya, 54	1414 1595, K V p 307sq

\* The error of the *Andhakās* (cp K V A p 67sq) is repelled by the words *Yā imesu idam saddhindriyam* (Nett p 19)

\* Com Dhonā vuccatī cattāro paccaye 'idam-atthitāya alam etena' ti paccavekkhitvā paṇibhūjanapaṇṇā, tam atikkamitvā caranto atidhonacāri nāma

Anuṣṅgikī, 92 cp Dh S 581	Anvaye nānī <sup>1</sup> , 51, 127, 191
Anissitvitta, 39, 40 cp S II, p 280, Mhv I, p 167, 11	Anvāyikī, 111
Anuttha <sup>2</sup> , 166 cp It p 28sq	Apacayagāmi, 87 cp Dh S 277 &, apacayī = nibbānī, cp K V p 156
Anugati, 2, 3, 10, 21, 175	Apātthita, 16
Anuññāta, 161, 181, 185, 186, 187, 192	Appaṇṇīya vedanīya, 37, 99 cp K V p 611sq, Mil p 108
Anuññātā, 192	Appamūṭṭa, 79, 80
Anurūpa, 69 cp Dh S 1059, Mil p 41, 122, 165	Appaṇṇīya, 37
Anupasāgga, 55	Apalokita, 55 cp S IV, p 370
Anuparivatti, 16, 17	Appiyakusala, 20
Anupassitā, 28	Appilāpāna (petition), 15, 28, 54 cp Mil 37, Dh S 14 23 290 1349 (apilāpamatā)
Anupāḍisa <sup>1</sup> , 109 See Nibbanadhātu	Appamāpatipadā, 96
Anupubbī, 1	Appakāsaṇa, 11
Anuppāde-nānī <sup>1</sup> , 15, 54, 59, 127, 191	Appatīṣṭindhikā, 16
Anubandha, 38	Appatīhata, 17, 18 cp P V A p 280
Anubhavanī, 28 cp Mil p 60	Appatīhitaṭṭimokkhatā, 50
Anusandhi- (complete cessation), 14	Appamhitaṭṭavimutta, 190
Anusandhivacana, 21	Appamhitaṭṭavimokkhamukha <sup>2</sup> , 90, 118, 119, 123, 124, 126 cp Dh S 508, Mil p 333, 413
Anusaya, 13, 14, 18, 79, 80 cp Mil p 361	Appamāna <sup>2</sup> (4) 119, 120, 124 cp Dh S 183
Anuseti, 32 cp S III, p 35	Abyākata, 191
Anekadhātu - nānādhātu - nīnā <sup>1</sup> , 97	Abyāpajja, 27
Anekadhātu-loka <sup>1</sup> , 97	Abyāpāda <sup>1</sup> , 106, 107
Anottappa <sup>1</sup> , 39, 126	Abyāpādadhātu <sup>1</sup> , 97
Anodhiso, 94sq	Abhigāḍhata, 18
Antarāpamāmbhīyī <sup>1</sup> , 190 cp A IV, p 380	Abhijappī (strong desire), 12 cp Dh S 1059 1136

<sup>1</sup> Com Itihesā ti evaṃ na itikāṇyupavattim attapaccakkhan ti attho Cp J P T S 1886, p 111

<sup>2</sup> N'atthi etissā pamanāna ti appamāññā (Com)

Abbhujhā*, 13	Abbhujhā* (1), 19, 22
Abbhūnī*, 19, 20	Abbhūnī*, 113
Abbhūtmā (struck), 110 cp	Abbhūtmā*, 63, 97
S II, p 20, Jāt I, p 407	Abbhūtmā*, 27
Abbhūghāta, 59	Abbhūghāta, 54
Abbhūbbidhī, 61*, 98	Abbhūbbidhī, 22
Abbhūopeti (to inculcate), 33	Abbhūopeti, 54
cp Dh S 7 21 298 (°panā)	Abbhūopeti, 27, 28, 75, 79 80, 126
Abbhūvesa, 28 cp Dh S 381	Abbhūvesa, 97
. 1003 1099	Abbhūvesa, 121, 123
Abbhūhāna, 26 cp Ml p 216	Abbhūhāna, 4
Abbhūpatthiyana, 28	Abbhūpatthiyana, 98
Abbhūlambā, 179	Abbhūlambā, 126
Abbhūlepana (pollution), 11	Abbhūlepana (incapacity of
Abbhūsamkhiā, 99	speaking confusedly), 27
Abbhūsaṅgā*, 110, 112 cp	Abbhūsaṅgā, 29, 67
Jt V, p 6, 8	Abbhūsaṅgā, 101, 176, 177,
Abbhūiddahāti, 11 cp Ml	178, 191
p 258	Abbhūiddahāti, 106, 107
Abbhūsamaya, 20 cp S B E	Abbhūiddahāti, 97
XXXVI, p 245, n 1	Abbhūpaccheda, 79
Amama*, 141	Abbhūpaccheda, 28, 50
Amoha*, 27	Abbhūpaccheda, 14 20, 55, 127,
Ayoni, 39	188, 191
Ayomsomanasikāna*, 28, 39,	Abbhūpaccheda, 190
127	cp A IV, p 380
Araṇa* (refuge), 55, 176	Abbhūpaccheda, 99
Arahatta*, 15, 82	Abbhūpaccheda, 27
Arahā, 20	Abbhūpaccheda, 79, 80

\* In spite of all MSS spelling here °dā, we have to correct it into °dhā (from abhū + mūh + vyadh), cp p 232  
See also Vin III, p 499

° = āsanga (Com)

° = apasāṅgaha (Com)

° S IV, p 372 has saraṇa, but arāṇa in our passage is borne out by all MSS. See also Bohtlingk in his shorter Dictionary s v arāṇa

Asampativedha, 27, 79, 80	Āsaññā <sup>3</sup> , 145
Asādhāna <sup>1</sup> , 49, 50	Āsambha (object), 70, 71, 72, 107
Asāradha (skt ṛ + samradha), 88 cp Vin III, p 4, A II, p 11	Āsamma <sup>1</sup> (6), 191
Asubha <sup>1</sup> , 21, 27	Āsammaṇapaccayati, 80
Asubhasaññā <sup>2</sup> , 27	Ālayasamugghāta (the rooting out of feigning), 121, 123
Asekha, 155, 156, 157, 158	Ālokaphūṇa, 89, °natā, 89
Asekhabhāgiya, 21, 128, 149, 150, 151, 152, 154, 155, 156, 157, 158, 161, 189, 190, 191, 192	Āvattā, 1 2, 3, 81, 105
Assuddhya, 40	Āvattina, 113 cp Mil p 251
Assāda <sup>2</sup> , 27, 28	Āvāyati (to bar), 99
Assāsapassāsa, 16	Āviñchati (ā + viñchati, skt vicchīy to incline to), 13 cp S IV, p 199
Assu <sup>1</sup> , 62	Āsatti, 12, 128 cp S I, p 212
Ahamkāra, 127	Āsava <sup>1</sup> (1), 31, 114, 115, 116, 118, 119, 124
Ahnikā <sup>2</sup> , 39, 126	Āsavati, 116
	Āsāṭṭika, 59
Ākāra <sup>1</sup> (gram), 4, 8, 9, 38	Āsisaṇī, 53 cp Dh S 1059 1136
Ākāra (not gram), 73, 74	Āhaccavacana, 21 cp Mil p 118 (āhaccapada), S B E XXXV, p 209, n 1
Akāsaññāyatana <sup>2</sup> , 26, 39	Āhaṭṭanī, 59
Ākāsaññāyatana <sup>1</sup> , 26, 39	Āhūa <sup>1</sup> , 31, 114, 124
Āgāha, 77, 95 cp A I, p 295 sq	
Āghātavattlu <sup>2</sup> (9), 23	Ācchā, 18, 23, 24
Āneṇja, 87, 99 cp S-II, p 82	Ācchāvaccāra, 27
Āpodhātu <sup>2</sup> , 74	Āṇjanā <sup>1</sup> , 88
Āyakusala, 20	Ātthānīttānubhavana, 28
Āyatana <sup>1</sup> , 64, 65, 66, 68, (6), 13, 28, 30, 69, 80, (12), 57, 82, (10 rūpīni), 69	Āto bahuddha <sup>1</sup> , 93, 110

<sup>1</sup> = āvenika (Com)<sup>2</sup> = alakkhika (Com)<sup>3</sup> = āsaññaka (Com)<sup>4</sup> = phandanā (Com).

Idam - saccābhūvesa <sup>1</sup> , 115,	Uddhamsota <sup>2</sup> , 190 cp A IV,
116, 117, 118, 119	p 380
Iddhippāda <sup>3</sup> (4), 16, 31, 83	Upakkilesa, 86, 87, 88, 94,
Iddhimā, 23	114, 115, 117, 118
Iddhivisa <sup>1</sup> , 23	Upagama <sup>1</sup> , 27
Indriya <sup>2</sup> (2), 65, 66, 68, 70,	Upacaya, 113
(3), 100, 101, (4), 19, 31, 83,	Upatthaddha (siki upa +
88, (5), 31, 64, (10), 57, 69, 83	stambdha), 117 cp Vm III,
Indriya (sotāpannassa), 18	p 37, Mil p. 110
Indriya (lokuttara), 162	Upadhi <sup>1</sup> , 29
Indriyaparopariyatti v ematta	Upanayaṇa, 63
tā-ñāna <sup>1</sup> , 101	Upanikkhipati, 21, 22
Indriyabhūmi, 192	Uparissaya, 80
Indriyavavattthāna, 28	Upapajjavedaniya, 37, 99 cp
Indriyasampāra, 27, 121, 122,	K V p 611sq
123	Upapāikkhī, 8, 42
	Upasāra, 88
Ukkanthā, 88	Upasāmpadā (kusalassa), 44
Ugghatitāññā, 7, 8, 9, 125	Upahacca parimabbhāyī, 190 cp
cp A II, p 135	A IV, p 380
Ugghatanī, 9	Upātivattati, 49
Ugghatīyati (denom), 9	Upidāna <sup>1</sup> , 28, 31, 41, 42, 47, 48,
Ugghateti (to open, reveal), 9	(4), 114, 115, 116, 117, 118, 124
Ugghataniḍḍhāta, 110	Upāyakusala, 20
Uccheda, 95, 112, 160	Upāyisa <sup>1</sup> , 29
Ucchedaditthi <sup>1</sup> , 40, 127	Upekkhā <sup>1</sup> , 25 121, 122
Ucchedavāda <sup>1</sup> , 111	Upekkhādāpātu <sup>1</sup> , 97
Ucchedavādī, 111	Uppidavaya <sup>2</sup> , 28, 41
Uttamanga (m), 56	Upeti <sup>2</sup> , 66
Uttanika, 50	Upecca <sup>3</sup> , 131
Uttānikamma, 5 8 9 38	Ubbhatobhigavimutta, 190
Udatta <sup>1</sup> , 7, 118, 123	Ummujjanmanuja, 110
Udānu (m), 174	Ussāhanā, 8
Uddhambhigaya <sup>2</sup> , 14, 49, 50	Ussukka <sup>2</sup> , 29

<sup>1</sup> = ulāpāñña (Com).

<sup>2</sup> = ganhīti (Com)

<sup>3</sup> = saṁucca, buddhipubbena (Com)

Ekaggi, 28 cp Mil p 139	Kumma <sup>1</sup> , 37, 43, 113, 117
Ekattatā, 1, 72, 73, 75, 76, 77, 78, 107, 108	160, 161, 178, 180, 181, 182, 183, 191
Ekahijī <sup>1</sup> , 189 cp A V, p 380	Kummasamādāna <sup>1</sup> (4), 98
Ekodibhava <sup>1</sup> , 59	Kaṇṇa <sup>1</sup> , 25, 121, 122, 124
Esikā, 56	Kuḥi, 132
	Kalyānatikusala, 20
	Kallatāpannita, 26
Okappana (beliet, asseveration), 15, 19, 28 cp Dh S 12 & Mil p 150, 310 (okappeti)	Kasmāyatana <sup>1</sup> (10), 89, 112
Okāra, 42	Kāmaguṇa <sup>1</sup> (5), 28, 81
Ogha <sup>1</sup> (4), 31, 114, 115, 116, 117, 118, 119, 124	Kāmadhātū <sup>1</sup> , 97
Oṭaṇa, 1, 2, 4, 107	Kāmaṇāga <sup>1</sup> , 28
Oṭāreṭi, 21, 22	Kāmasukhalikānuyoga, 110
Ottappa <sup>1</sup> , 39	Kāya <sup>1</sup> , 77, 83, 123
Odahana, 29	Kāyagandha, 115, 116, 117, 118, 119
Odhisso, 12	Kāyasakkhī, 190
Opayayha <sup>1</sup> , 136	Kāyasamgaha, 91
Opayacciyika, 28	Kāyasampilana, 29
Oṣamattika, 62	Kāyānupassitā, 123
Oṣambhāgiya <sup>1</sup> , 14	Kilesa <sup>1</sup> , 113, 116, 117, 191
Ohyati, 174	Kilesapūja (tentoid), 113
Ovāda (threefold), 91, 92	Kilesabhūmi, 2, 192, (4), 161
	Kilesavinaya, 22
	Kilānā, 18
	Kukkuraṇṭika, 99
	Kudassu, 87
	Kusala, 161, 183, 184, 191, 192
Katāsī <sup>2</sup> , 174 cp S II, p 178	Kusalamūla <sup>1</sup> (3), 126
Kataḷicca, 20	Kusalamūlāropanī, 50
Kappiyanuloma, 192	Kusalavittakka <sup>1</sup> , 126
Kabalikāra-āhara <sup>1</sup> , 114, 115, 117, 118	Kusalavīmamsā, 50
	Kusalasaññā <sup>1</sup> (3), 126

<sup>1</sup> = ārohanayogga (Com) This reading, instead of opayayha, is borne out by the Cy

<sup>2</sup> = sivathika (Com)

<sup>3</sup> = aparādhā (Com)

Kusalūpaparikkhā <sup>1</sup> or 'lapa- ikkhā, see p 276, n 2, (3), 126	Catubjūhā <sup>2</sup> , 1, 2, 3, 105 Cittī <sup>1</sup> , 16, 18, 54, 84, 123 Cittapasāda, 191
Kevala, 10	Cittavikkhepa, 27 cp S I, p 126
Kolamkola <sup>1</sup> , 189 cp A IV, p 381	Cittasamgaha, 91 Cittasamūdhī, 16 Cittasampīlana, 29
Kosyja <sup>1</sup> , 127	Cittānupassitā, 123 Cittakaggatā <sup>2</sup> , 15, 16, 61 cp Mil p 37 (ekaggatā)
Khandha <sup>2</sup> , 29, 57, 64, 65, 66, 68, 69, 70, (3), 126	Cintāmayi (paññī), 8, 50, 60 Cetanākamma <sup>2</sup> , 43, 113, 160 Cetanācetasikakamma <sup>1</sup> , 96 Cetasakakamma <sup>2</sup> 43, 113, 160 Cetopharana, 89 Cetā <sup>2</sup> 89
'dhā arūpino (4), 41	Cetovimutti <sup>1</sup> , 7, 40, 43, 81, 82, 87, 127
Khama, 77	Chandasamādhī, 15, 16
Khaye nāna <sup>2</sup> , 15, 54, 59, 127, 191 cp K V p 230sq	Jaṭā (3) 126 Jappā, 12 cp S I, p 123 <sup>1</sup> Jaiā <sup>2</sup> , 29 Jāti <sup>2</sup> , 29 Jivitindriya <sup>2</sup> , 29 cp Dh S 19 & Jotana, 63
Khuppābhinnā <sup>2</sup> , 7, 24, 50, 77, 112, 113, 123, 124, 125	
ḷata <sup>1</sup> , 2	
Gandhā (tu, bond), 31 54, (4), 114, 124	
Gandha <sup>2</sup> , 116	
Garāha <sup>2</sup> , 184	
Garutthaniya, 8	
Gahana, 27	
Gāyha, 52	
Gedhā, 18 cp S I, p 73	
Gehasita 53	
Gomaya, 23	
Govatika, 99	
Cakkhu, 191	
Cakkhūpavimūhanasamipitā 28	
Catukkamagga, 113	
	Ihāna <sup>2</sup> (4), 19, 25, 26, 28, 87, 88, 99, 100, 119, 121, 122, 123, 124, 125

<sup>1</sup> = nāna (Com)<sup>2</sup> = gāyha (Com)<sup>2</sup> = siddha (Com)



Jhāyī, 77, 161	Tīpukkhalā <sup>2</sup> (skt tīpuskalā),
Jhūtī <sup>1</sup> (skt jyā, jīmāti), 145	2, 4, 127 cp Mhv II, p
Ñān <sup>1</sup> , 8, 15, 16, 17, 19, 99,	207, 20 (tīpuskalā)
161, 165, 166, 167, 168, 191,	Tibbaggānā <sup>1</sup> , 112
(different species of ñ <sup>1</sup> ), 108	Thānā, 54, 82, 191
Ñānadassana <sup>1</sup> , 17, 18, 28	Tulanā, 8, 41 cp M I, p 480
Ñeyya, 19, 41, 161, 166, 167,	Tejodhātū <sup>1</sup> , 24
168, 191	Te-dhātukā, 14, 63, 82 cp
Thānāthīna-nāna <sup>1</sup> , 94 cp K V	K V p 605
p 231 sqq	Thava, 161, 188, 189, 192
Thitibhīgiya, 77	Thālakā <sup>1</sup> , 79
Tanhā <sup>1</sup> , 23, 24, 27, 28, 39, 53, 69,	Thīna <sup>1</sup> , 86, 108
72, 126, (2), 87, (3), 160,	Thusa, 23
(36), 37, 38, 95, 160	Dandhābhunā <sup>1</sup> , 7, 24, 50, 77,
Tanhācārita, 7, 109, 110, 111,	112, 113, 123, 124, 125 cp
112, 114, 115	A II, p 149 etc
Tanhānissaya, 65	Dama, 77
Tanhānusaya, 42, 43	Dassan <sup>1</sup> , 161, 168, 169, 170, 171
Tanhāpakkhā, 53, 69, 88, 160	Dassanabāl <sup>1</sup> , 38
Tanhāvipallāsa, 86	Dassanapamūhā, 19
Tanhāvodārabhīgiya, 128, 160	Dassanabhīgiya, 189, 192
Tanhāsamkilesabhāgiya, 128,	Dassanabhāvanā, 191
160	Dassanabhūmi, 8, 14, 50
Tatīa-titīābhūnandī, 72	Diṭṭhadhammavādāmya, 37, 99
Tatha, 4	cp K V p 611 sq
Tattha tattha-gīmīmpaṭṭa	Diṭṭhappatta (diṭṭh <sup>1</sup> ), 190
dā, 96, 97	Diṭṭhigata (62), 96, 112, 160
Tapa, 121, 122, 123	Diṭṭhicārita, 7, 109, 110, 111,
Tiṭṭhānūta <sup>1</sup> , 29, 80 cp M I,	112, 113, 114, 115, 118, 122
p 223, A V, p 349	

<sup>1</sup> = vadhitvī (Com) The spelling jhūtā is likely to have been adopted to avoid confusion between jhūtā 'having conquered' and jīvā 'having oppressed' As for the rest, I agree with Professor Rhys Davids (S B E XXXVI, p 342 n)

<sup>2</sup> = tīhī pukkhalā, i o sobhana (Com)

<sup>3</sup> = dīpakapallikā (Com)

Ditthimissaya, 65	Domanassa*, 12, 29, (12), 53
Ditthipakkha, 53, 88, 160	Domanassadhātu*, 97
<i>Ditthimāna</i> , 37	Dovacassa, 40, 127
Ditthivipallīsa, 86	Dosa*, 13
Ditthivodānabhāgiya, 128, 160	Dovacarita, 24, 90, 118, 122, 190
Ditthisamkilesabhāgiya, 128, 160	Dosamukha, 190
Dibbacakkhu*, 102, 103	
Disā (4), 117, 121, 122	Dhamma*, 11, 15, 18, 31, 83, 84, 112, 119, 120, 123, 124, 125, (3), 161
Disalocana, 2, 4, 124	Dhammakusala, 20, 33
Dukkha*, 12, 29, 41, 42, 47, 72	Dhammacakka, 8, 60
Dukkhātā (3), 12, 126	Dhammatī*, 21, 22, 50 cp Mil p 179
Dukkhanuodha* 72	Dhammadesanā, 8, 10, 38, 125
Dukkhadhātu*, 97	Dhammadhātu*, 64, 65, 68, 70 cp Dh S 58 67 147 397 560 572
Dukkhanuodhagūminupatipa dā*, 73	Dhammapaṭisambhūda, 20, 61
Dukkhavedanā*, 67	<i>Dhammapada</i> <sup>1</sup> (4), 170
Dukkhasañña*, 27	Dhammavicayasambojjhanga, 191
Dukkhasamudaya*, 72	Dhammasañña*, 28
Dukkhī patipadā, 7, 50, 77, 112, 113, 123, 124, 125 cp A II, p 149 etc	Dhammasvākkhatatā, 50, 175
Duggatī (twofold), 45	Dhammādhittāna, 161, 165, 191
Duccaritasavodānabhāgiya, 128, 160	Dhammānupassitā, 123
Duccaritasamkilesabhāgiya, 128, 160	Dhammānusāsi, 112, 189
Dunnaya, 21	Dhammāyatana*, 68 cp Dh S 58 66 147 397 572 594
Dunnikkhatta, 21	Dhamme-ñāna*, 54, 82, 127, 191
Dummanku, 50 cp Vin III, p 21, S II, p 218, A I, p 98, V, p 70	Dhātu*, 64, 65, 68, 70, (4), 73, (6), 57, (18), 57, 69
Devā, 23	Dhūpāyanā (steaming, but used metaphorically) 24
Desanā, 1, 2, 3, 5, 24, 25, 26, 33, 41	
Desanāsandhi, 38	

<sup>1</sup> = dhammakotthīsaṃ (Com)

Nandivivatta, 2, 1, 7, 113	anupādisesā mibb <sup>o</sup> , 12, 14, 38, 40 92 109, 127
Nandūṭṭasāhagita, 72	sa upādisesā mibb <sup>o</sup> , 38, 40, 69, 127 cp A IV, 378 sqq
Nandūpisevana, 116, 117 cp Jāt III, p 114, 25, VI, p 24, 13 (mamsūpa <sup>o</sup> )	Nibbida, 27, 29
Nayā, 1, 28, 113, 124, 127, (3), 5, (5), 1, 2	Nibbedha (pietcing) <sup>2</sup> , 153, 154, 156, 157, 159, 160 cp Jāt II, p 9, 25
Nayasamuttihina, 109	Nibbedhabhaggiya 21 48, 49, 77, 128, 143, 144, 145, 146, 147, 148, 149, 153, 154, 157, 158, 159, 160, 161
Ninādhātu-loka, 97	Nimittānusarī, 25
Ninādhumuttikātā-ānā <sup>1</sup> 98	Niyāna, 119
Nāma, 15	Niyymika <sup>1</sup> , 29, 31, 52, 63, 83, 92
Nāmakāya <sup>1</sup> , 27, 28, 41, 69, 77, 78	Nnavasesa (inclusive), 14, 15 cp Mil p 91, 182
Nūnaiūpa <sup>1</sup> , 15, 16, 17, 28, 69	Nnutta <sup>1</sup> , 4, 8, 9, 31, 38, 105
Nighiṭṭa, 149	Nrupudāha, 188
Niccāsaññā <sup>1</sup> , 27	Nnodhi <sup>1</sup> , 14, 16, 17, 29, 73
Niyunna, 51	Nnodhadhamma, 14
Nyjhama, 77, 95	Nnodhadhātū, 97
Nittanhitā, 38	Nvūpaputtā <sup>3</sup> , 129
Nidāna, 3, 32, 34	Nissaya, 7, 65
Niddesa, 4, 8, 9, 36 (also a subdiv of byāñjana)	Nissitacittā <sup>1</sup> , 39, 40
Niddesasandhi, 38, 39, 10	Nitattha, 21
Nidhunatī 90	Nivāna <sup>1</sup> , 11, 13, (5), 94
Nindiya <sup>1</sup> , 132	Nekkhamma <sup>1</sup> , 53, 87, 106, 107
Nippatti, 51	
Nibbatti, 28, 79, 80	
Nibbānagāmi, 98	
Nibbānadhātu <sup>1</sup> , 38, 40, 97, 109	

<sup>1</sup> nindaniya (Com)

<sup>2</sup> = nibbajjhana (mibbijana, MS), pūḍālana, sol lobha-kkhandhādīnam (Com)

<sup>3</sup> Com Kundakādīnā sukarabhāttena puṭṭho ghaṭṭasakaro hi bhālakūlato paṭṭhāya posiyamāno thūlasainakāle gehato bhūmi nikkhamitum alabhanto hetthā mañcādisu sampaiyattitvā sampaiyattitvā assasanto passasanto sayate 'va

<sup>1</sup> This word is differently spelt in our MSS — nekkhamma, nekkhama, nikkhama, and nikkhamma. The MS of the Cy has nekkhama throughout

Nekkhammadhātu, 97	Paññindriya <sup>1</sup> , 7, 15, 16, 19, 191
<i>Netta</i> (for <i>netti</i> , <i>skt netur</i> ), 130	Patigha <sup>2</sup> , 69, 88
Neyya, 7, 8, 9, 19 <sup>3</sup> , 27 <sup>3</sup> , 125	Paṭikkhatta, 161, 185, 186, 187, 192
Neyyattha, 21	Pattecasamuppāda <sup>2</sup> , 22, 24, 32, 64, 65, 66, 68, 69, 70
Netta <sup>2</sup> , 3, 8, 9, 32, 33	Paṭimissarati <sup>3</sup> , 113
Nevasaññānāsāññāyatana <sup>4</sup> , 26, 39	Patipakkha, 3, 112, 124
Pakatisila, 191	Patipadī <sup>1</sup> (4), 7, 48, 77, 95, 96, 97, 113, 119, 120, 121, 122, 124, 125
Pakāśanā, 5, 6, 9, 38	Patipannaka, 50
<i>Pakkhula</i> <sup>2</sup> , 150	Patipassaddhi, 89
Paccattasamutti <sup>1</sup> , 8	Paṭiūpadesavāsa, 29, 50
Paccaya <sup>4</sup> , 78, 79, 80	Patissamharana, 27, 41
Paccavekkhanamitta, 85	Patissamkhānabala, 15, 16, 38
Paccupaṭṭhāna, 28	ci Jāt I, p 502, 9
Pacceka-buddha, 190	Patissandhi, 79, 80
Pacceti, 93 cp Mil p 125, 31	Patthavidhū <sup>1</sup> , 73, 74
Piyūmanī, 28, 51 cp Dh S 16 20 553	Patthana, 18, 27
Pañcendriya <sup>2</sup> , 15, 28, 47, 54	Pada <sup>2</sup> , 2, 4, 8, 9, 38, 192
Pañcupādānakkhandha <sup>2</sup> , 15, 28	Padaṭṭhāna, 1, 2, 3, 27, 28, 29, 40, 41, 47, 50, 51, 81, 82, 104, 106
Paññakkhandha <sup>4</sup> , 70, 90, 91, 128	Padabyañjana, 21
Paññatti (pannatti), 1, 2, 4, 5, 8, 9, 38, 188	Padasamhitā, 33
Paññā <sup>2</sup> , 8, 15, 17, 28, 54, 191	Padalana, 31, 112
Paññābala, 54, 191	Padhāna <sup>2</sup> , 16
Paññāvimutta, 199	Papañca <sup>2</sup> , 37, 38
Paññāvimutti, 7, 40, 43, 81, 82, 87, 127	<i>Pamajjati</i> ( <i>skt pra + mji</i> ), 164
	Pamāda <sup>2</sup> , 13, 41

<sup>1</sup> = *neyya*, the Cy on p 19 (*neyyassa paññā*) says —  
iūpāiūpapāriggahanavasena neyyam

<sup>2</sup> Com tāya katham akkulam pakkulakamānañ ca atī-  
vattatī atikkamatī See J P T S 1886, p 94 sqq

<sup>3</sup> = *nyyūti vimuccati* (Com)

<i>Pamutī</i> <sup>1</sup> , 131	<i>Pāhāna</i> , 15, 16, 17, 19, 24, 25, 192
<i>Parato ghosa</i> , 8, 50	<i>Pānūpīṭa</i> , 27
<i>Parampapaletu</i> , 79	<i>Pātubhavana</i> , 29
<i>Parampapaletutā</i> , 79	<i>Pīmujja</i> , 29
<i>Paravacana</i> , 161, 172, 173, 174, 175, 191	<i>Pūmitā</i> , 87
<i>Parikkhā</i> , 3, 4, 126 <sup>2</sup>	<i>Pīsaṃsa</i> <sup>3</sup> , 52
<i>Parikkhāna</i> , 1, 2, 1, 108	<i>Piyavupa</i> <sup>4</sup> , 27
<i>Pariggāhika</i> , 79	<i>Pihāyanā</i> , 18
<i>Parijānana</i> , 20, 27	<i>Pitaññutā</i> , 29, 80 cp M I, p 223sq, A V, p 349
<i>Parināna</i> , 19, 20, 31	<i>Pitī</i> <sup>5</sup> , 29
<i>Parideva</i> , 29	<i>Pitipharana</i> , 89
<i>Pariphiyati</i> , 105	<i>Pitipharanatī</i> , 89
<i>Paribhūhana</i> , 79	<i>Pitimanatā</i> , 69
<i>Pariyutthāna</i> , 13 14, 18, 37, 38, 79, 80	<i>Puggala</i> (26), 189, 190, (19), 190, (5), 191
<i>Pariyutthānaya</i> , 18	<i>Pucchā</i> , 18
<i>Pariyetthi</i> , 1, 5	<i>Pujja</i> <sup>5</sup> , 52, 56
<i>Pariyodapana</i> , 44	<i>Puññakariyavatthu</i> , 50, 128
<i>Pariyodapeti</i> , 14	<i>Puññapatipidā</i> , 96
<i>Parivattana</i> , 1 2, 3, 106	<i>Punāpīṭapaṇṇāṭikkaripati-</i>
<i>Palibodha</i> , 80 cp Mil p 388, Jāt II, p 95, 26	<i>padā</i> , 96
<i>Paṇḍita</i> , 14	<i>Puññabhāgiya</i> , 48
<i>Pavicaya</i> , 3, 87	<i>Punabbhava</i> <sup>1</sup> , 28, 79, 80
<i>Pavienati</i> , 21	<i>Pubbāparānusandhi</i> , 3
<i>Pavicetabba</i> , 21	<i>Pubbekatapūñnatā</i> , 29
<i>Pasāda</i> <sup>4</sup> , 28, 50	<i>Pubbenivāsānussati-nāna</i> <sup>5</sup> , 28, 103
<i>Passaddhi</i> <sup>5</sup> , 29, 66	<i>Ponobhavika</i> , 72

<sup>1</sup> = pamokkha (Com)

<sup>2</sup> The reading of S kusalapariikkhā seems to be preferable to the reading of B B<sub>1</sub> kusalūpapariikkhā which has been taken up into the text, and so we have to read both akusalapariikkhā and kusalapariikkhā instead of akusalūpapariikkhā and kusalūpapariikkhā.

<sup>3</sup> = upathamhiaka (Com)

<sup>4</sup> = pasamsitabba (Com)

<sup>5</sup> = pūjaniya

Phala <sup>1</sup> , 50, 79, 80	Bhāvanābhāgiya, 189, 190, 191,
Phalaṭākusala, 20	192
Phalabhāgiya, 48 <sup>1</sup> , 49	Bhāvanābala, 16, 18 cp Dh
Phalasamāpatti, 50	S 1354
Phassa <sup>1</sup> , 15, 28	Bhāvanābhūmi, 8, 14, 50
Phassa-ūhāra <sup>1</sup> , 114, 115, 117,	Bhāvanāmayi (paññā), 8 50, 60
118 cp Dh S 70 126	Bhūsa <sup>1</sup> , 172
	Bhūmi, 14, 25
	Bhūti, 54, 191
Phala* (5), 31, (10), 92 sqq.	
Phalīyati, 6	Magga <sup>1</sup> , 29, 31, 52, 73, 89, 90
Buddha-ūhāratā, 175	Maggavajjha, 23
Buddhi, 121, 122, 123, 191	Mayhuma, 77
Bojjha <sup>3</sup> , 20	Maññanā, 24 cp Dh S 1116
Bojjhanga* (7), 31, 94	1233
Bodhanga 31, 83	Mattaññutā, 29, 80
Bodhipakkhiya, 31, 83, (43),	Manasānupekkaṇṭī, 8
112	Manasikāra, 25, 28
Byañjana <sup>1</sup> (sixfold), 4, 6, 9, 38	Mino <sup>1</sup> 54
Byañjana (attitude), 27	Manosañcetanāhāra <sup>1</sup> , 114, 115,
Byañjanasandhi, 38	117, 118 cp Dh S 70 126
Byāpāda <sup>2</sup> , 13	Manda, 7, 118, 122
Byāpādadhātu <sup>2</sup> , 97	Mamamkāra, 127
Brahmacariya, 48	Maiana <sup>2</sup> , 29
	Mahāpadesa (4), 21, 22
Bhava <sup>1</sup> , 28, 29	Mihābhūta (4), 73
Bhavanga (2), 91 cp Mil	Mana <sup>2</sup> (2), 87
p 299	Mānapahāna, 121, 123
Bhavaṅga, 28 cp Dh S 1120	Micchatta (8), 44 cp. Dh S
Bhavissa (ski bhavissa), 53	381 1003 1099 1234
Bhavūpasama, 121, 123	Micchattaniyata, 49, 96, 99
Bhāvanā, 161, 170, 171, 192	cp Dh S 1028 1412
Bhāvanāpaññā, 19	Middha, 86, 108

<sup>1</sup> Phalaṇ ti pana sāmānāphalam (Com)

<sup>2</sup> = abhūbhavati (Com)

<sup>3</sup> = bhūhitabba (Com)

<sup>4</sup> = dālha (Com)

Muditā, 25, 121, 122, 124	Rūpadhātu, 97
Mūla <sup>1</sup> (3), 3	Rūpancāyatanā, 32
Mūlapada <sup>1</sup> (18), 1, 2, 3, 127, 161, 192	Rūpiyāga, 28
Mettā <sup>1</sup> , 21, 25, 121, 122, 124	Lakkhana, 1, 2, 3, 22, 27, 28, 30, 104
Medhā, 54, 191	Lakkhayati, 30
Mohā <sup>1</sup> , 13	Lañjaka (skt lañj, to declare, tell), 2 cp Mil p 137 <sup>1</sup> , 217 <sup>1</sup>
Mohacariṭa, 24, 90, 190	Latā, 24, 141 cp Dh S 1059 <sup>1</sup> 1136
Mohamukha, 190	Lapakā, 94
Yathābhūtanāmadassana <sup>1</sup> , 29	Lapanā, 94 cp Mil p 383
Yāthāya, 27 cp Mil p 171, 214, J P T S 1889, p 208	Lālappa, 29
Yutti, 1, 2, 3, 103	Linatti, 86, 108
Yoga <sup>1</sup> (4), 31, 114, 115, 116, 117, 118, 121 cp Dh S 1059 <sup>1</sup>	Loka <sup>1</sup> (threefold), 11, 19
Yogi, 3, 10, 61 cp Mil p 356, 366, 393, 404, 418	Lokadharmā (8), 162
Yoni, 40	Lokavattānusāri, 113, 119
Yonisomanasikāra <sup>1</sup> , 8, 40, 50, 127	Lokavivattānusāri, 113, 119
Rakkhana, 41	Lokādhutthāra, 11
Paṇāyā, 18	Lokika (lokika), 49, 67, 77, 161, 162, 163, 164, 189, 190, 192
Ranāyāha, 54	Lokuttarā, 10, 51, 67, 77, 111, 161, 162, 162, 164, 189, 190, 191
Rattavāsi, 113	Lobha <sup>1</sup> , 13, 27
Rāgacariṭa, 21, 90, 117, 122, 190	Vatṭa, 113
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\* Samyuttanikāyavāralaṅkāre, the compound consonant Ń being often spelt ñc. In S B E XXXV, p 194 it is rendered 'in the glorious collection called the Samyutta Nikāya', but surely 'making known' or 'exposition' is the idea suggested. Cp also lañjati, Jāt I, p 452, 5

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<sup>1</sup> = puññabhāvanā (Com)

<sup>2</sup> = avavaddha, khalitapuggala (Com)



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<sup>1</sup> = vaṭṭatī (Com)<sup>2</sup> = vimocīyamāna (Com)<sup>3</sup> = atiseti (Com)<sup>4</sup> = samantato pallivagahanena vūṭha (Com)<sup>5</sup> = samsarita (Com)<sup>6</sup> = sakyate, sakkā (Com)

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<sup>1</sup> = pakkipatti, adittahati (Com)

<sup>2</sup> = unparatasallekha-vutti (Com)

<sup>3</sup> = sakāyana (Com)

<sup>4</sup> = sabrahmacārī (Com)

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<sup>2</sup> = uchiḍḍacatupārisuddhisīlavutti (Com)

<sup>2</sup> Com Yathā paṇiso udakagahanena garubhāṇaṃ nāvam udakaṃ bhaṃ sūcivā lahuṇiya nāvāya appakasūnī eva paṇigu bhavēyya pāṇam gaccheyya

<sup>3</sup> = gaha (Com)

<sup>4</sup> = gametabba, netabba (Com)

<sup>5</sup> = kusāṇikūsale vitivattī (Com)

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